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On the Duty of making a suitable Disposition of Property by will.

The title of this article, in connection with which we propose to make a few remarks, might perhaps at first sight appear in some degree foreign to the general nature and design of a strictly religious publication; but an opinion of this kind may result from the circumstance, which very generally exists, even with reference to those of whose genuine and habitual piety no doubt can be entertained, of resolving the disposition of whatever property which they may possess, too much into an act of arbitrary caprice, and separating it too far from its evident connection with moral responsibility. Whether this supposition be correct or otherwise, when the influence—which the disposition of property, either rightly or improperly made, necessarily exerts over the interests of those whose welfare, or whose claims to consideration, are at all affected—is duly considered; and when we reflect further upon the direct connection which, in many cases at least, ought to be felt as subsisting between the possession of this power and a practical regard to the general interests of the Redeemer's kingdom, it may not appear so very remote from the nature of the topics which this Miscellany is designed to present to the view of its readers.

But before we proceed to make the observations we propose, upon the manner in which the disposition of property should be made, both in spirit and form, there is one topic of consideration which, from its frequent actual occurrence as matter of fact, may very properly claim our notice; we allude to the total neglect which is too commonly found to exist, of making any disposition at all.

The general importance of making a suitable disposition of property over which we possess a power of control, appears so self-evident, that it would be a loss of time to multiply words in order to establish a position, which no rational and reflecting mind could feel disposed to dispute. The neglect, however, is to be traced, not to the circumstance that the individual would refuse for a moment to acknowledge its importance, but either to a want of all reflection upon the subject, or more generally to the repugnance which is felt to a serious attention to the matter, arising from certain associations in the mind, with which it may be naturally, perhaps, though not wisely connected, at least so far as they are suffered to gain an improper ascendancy.

Of these associations, the immediate contemplation which it induces in the mind of the individual, of that solemn period when he himself will cease to be interested or concerned in the business or the enjoyments of life, is probably the most powerful in its operation.

The natural selfishness of the human mind, notwithstanding the strength of existing attachments, and regard for the welfare of those most nearly connected, is strongly

opposed to the serious contemplation of a period, when, with regard to its own individual concern or enjoyment, the existence of the property itself is useless and vain. It is unnecessary, however, to expatiate here, it is a feeling which every man may attain to a full conviction and realization of, from a slight inspection of the workings of his own mind.

This feeling, gaining strength from the natural indolence of the mind, is easily and too commonly suffered to prevail, not perhaps in its own naked and undisguised appearance, but under the form of a thousand trivial excuses, derived from circumstances perpetually transpiring in every man's experience; which, when this feeling has so gained the ascendancy, are easily magnified into obstacles sufficiently important to prevent the execution of that which was before felt to be irksome and disagreeable.

Of the folly of this conduct, considered in itself alone, no reasonable person can doubt; as little need is there to establish by argument its impropriety, to those who acknowledge the principles which the religion of our divine Redeemer is designed to inspire, and ought to induce.

To direct any serious argument to the refutation of a common and vulgar observation—"You'll die after it,"—as implying any thing more than the simple fact, which is obviously necessary in the succession of time, we should judge an insult to the understanding of the reader; but it might probably contribute to arouse the minds of those who have hitherto neglected this important concern, and awaken them to a degree of anxiety and solicitude sufficient to counteract the influence of the associations to which we have alluded, to reflect upon the painful and distressing consequences to which, by their neglect, they may probably be exposing those whom they hold most dear.

It would not then be a consequence too extreme, to represent as the result of this neglect, (on the contrary, experience will warrant us in saying it is a case of no unfrequent occurrence,) viz. an almost total loss and devastation of the property. No specific and equitable distribution, according to the particular circumstances, having been made by the testator, and no person appointed by him to the administration of the affairs, in whom his own knowledge would have enabled him with confidence to trust, the rules which the law lays down for the distribution of the property of intestates, and for the appointment of the administration thereof, are necessarily so vague and general, that not only would the distribution, if effected, in numerous cases be altogether unequal, unjust, and completely at variance with the strongest wishes of the deceased; but opportunity is also left for the fraud, oppression, and mismanagement of an unjust administrator, which perhaps finally terminates in the partial or total annihilation of the property.

The distribution contemplated by the law may suit with some cases, and perhaps, on the whole, be as well as any other which could be devised with such a general aspect: but the particular consequences, in very many instances, are ruinous and disastrous in the extreme. It is well, too, if, after an individual has used the utmost circumspection, and keenest discrimination which his own intimate knowledge of others may best qualify him to do, he has at last secured the appointment of a person

who will realize his hopes, in the faithful administration of the trust. But in the general appointments which the law necessarily makes, who can wonder, considering the state of human society, if fraud and mismanagement should more frequently characterize the proceedings of those who are selected, not because of their probity and trustworthiness, but because they sustain a certain degree of relationship to the deceased. Add to this, that the stamp duties upon administrations, where no will has been left, are upon a considerably increased scale, and the picture is complete. No man, surely, confessing himself a Christian, can feel it right for a moment to expose those for whom he is bound, by every principle of natural feeling, as well as of the Gospel of Christ, to make the best provision, to injustice, fraud, and oppression—perhaps to beggary, want, and ruin. We do not mean to say that all cases terminate so fatally as this; but every man who neglects the performance of this duty, is bound to contemplate the final extent to which that neglect may lead.

We proceed now to make some general observations on the manner in which the power of disposition by will should be exercised. We say *general* observations; and whilst it is obvious that the specific circumstances of every particular case must modify more or less all general rules, still there are certain principles of government which may be distinctly recognized by every individual, whether he be able practically to carry them all into execution or not, and we may observe—

1. That a will should be made *righteously;* or, in other words, equitably and justly. This we fear is a principle which is frequently departed from, and forgotten by individuals, in the exercise of that power which Providence has committed to their trust. Power of any kind is eagerly coveted by the human mind, and few things have a stronger tendency to gratify the depraved principles of our nature, than the exercise of power in an arbitrary and capricious manner. In accordance with this sentiment, we find that nothing is more common than for men to perpetuate the existence of those principles by which they were actuated whilst they lived, in testamentary dispositions of their property, which are opposed to every dictate of equity and justice, and thus to inscribe, as it were, over their own graves, a memorial of their malevolence, and wanton caprice.

That such principles should appear in active operation, in the testamentary dispositions of those who were strangers to the truth of the Gospel, cannot justly excite our surprise; but the unhappy extent in which they may frequently be found to prevail even in the testamentary dispositions of those of whom we have reason to hope and believe better things, is deeply to be lamented.

The great truth which the Christian Scriptures teach us, in reference to the possession of property, whatever or however great or little it may be, is, that we are stewards only, not actual proprietors; and it is evident that the distinct and absolute recognition of this principle, must at once annihilate all arbitrary power, and render it our imperative duty, in this, as well as in every other disposition of our property, to forego every merely private and personal consideration, and much more all unrighteous and cruel caprice.

The same inspired word teaches us, that he who provides not for his own hath denied the faith, and

is worse than an infidel. To forget, therefore, either partially or totally, the claims of those for whom the natural law of relationship, as well as the christian precept, requires us to provide, or to suffer any species of unchristian hostility to influence our minds in the execution of this solemn trust, is a gross violation of the law of love, a practical disregard of the truth as it is in Jesus, and is departing out of the world, professedly recognizing that solemn tribunal of which justice and mercy are the essential and primary attributes, and with expiring nature giving effect to an instrument which is in itself a record of the unrighteousness, or unchristian animosity, of its author.

2. We observe it should be made *piously*, or, in other words, with a proper regard to the interests of the Saviour. This principle is more frequently lost sight of than the former, by Christians, in their testamentary dispositions. They recognize more generally the claims which natural affection, and a consideration of impartial justice may present, than the interests of Him "who loved them, and gave himself for them." This surely needs only to be distinctly and seriously apprehended, in order at once to perceive how unworthy and dishonourable it is in itself, and a slight consideration of facts may easily convince us of the loss which the interests of the Redeemer may thereby sustain. We suppose it to be a case of no uncommon occurrence with Christians, possessed perhaps of extensive property, that having omitted themselves to secure an appropriation of that proportion, to be devoted to the furtherance of the Gospel, which gratitude and duty would have required, the property devolves upon those who are strangers to the piety of their ancestors, and consequently the whole is not merely positively lost, as far as the interests of the Gospel are concerned, but in many instances employed in the prosecution of measures which their pious ancestors would have contemplated with grief and abhorrence.

3. We observe it should be made *charitably*. There is a just and beautiful scale of degrees, in which various interests are presented to our notice, as claiming a participation in our benevolent regard. This scale is ascertained by a reference to the inspired volume, and the voice of reason assents to its decisions. We are required, in the first place, to remember those of our kindred; the neglect of this would be an evident violation of the law of righteousness. In the second place, we are required to remember Him, "who, though he was rich, yet for our sakes became poor." At first sight, perhaps, this might appear as placing in a subordinate rank the interests of Him who must either be dearer to us than husband or wife, brethren or children, or nothing at all; but it is only in appearance, because we apprehend he has himself taught us to place it in this order, so far as the bestowment of our property is concerned. After this, we must remember that we constitute a part of the family of the whole human race, and if divine goodness has graciously placed the means at our disposal, we are bound to consider those institutions of a charitable nature, which have for their object the general amelioration and benefit of our fellow men.

4. We observe it should be made *prudently*. If the preceding requisitions are strictly attended to, this may be necessarily included in them; but in the exercise of benevolence, whilst there may be numerous objects which in themselves possess claims to general regard,

there may be room left for prudence in the individual's selection. It is desirable, also, that in every case a prudent, correct, and careful calculation be made of the precise amount of the sums bequeathed, corresponding to a correct estimate of the property out of which those sums are to be paid, in order that no failure or deficiency may take place in the fulfilment of prior claims.

5. We observe it should be made *legally*. This is a circumstance of great importance. More distress, contention, litigation, and loss of property has probably been occasioned through informality in the making and execution of wills, than from any other single cause. We recommend, in every case where the property is of any importance, that professional assistance should be engaged, and the assistance of a professional kind should be such as may be safely depended upon; not every ignorant person, and many such there are, who may pretend to that character. For want of this assistance, and through the ignorance of pretenders, innumerable instances have occurred of failure in the fulfilment of the wishes of the deceased. In some, by reason of the obscurity or uncertainty of the terms employed, in others, through not attending to certain legislative enactments, with regard to the different nature of property, and in others, through informality in the number of witnesses, and a variety of other circumstances.

To point out the technical terms necessary to be employed, in order to give the intentions of the testator proper effect, would be impracticable here, as they must vary with the nature of the case; and if practicable, would be useless, as they could be fully apprehended only by those who are accustomed to legal pursuits. We may observe, however, generally, that all devises of land, or of money charged on, or to be laid out in the purchase of land, to benevolent institutions, are void by the statutes of mortmain; and that all wills containing a devise of land, or freehold property of any description, require to be signed and sealed in the presence of at least *three* witnesses. S. P.

An Essay on the Writings of Dr. Dwight.

(Continued from p. 423.)

On Faith in Christ.

Few topics have been more productive of discussion among polemical writers, than that of evangelical faith; and certainly there is not one concerning which accurate and consistent views are more desirable and important. Between the faith of the Gospel, and the salvation of every sinner to whom these tidings of mercy are addressed, there is an absolute and an inseparable connection. Considered as an *act* of the mind, faith is the very first step which every repentant prodigal must take, in his return to his Father's house; and considered as a spiritual endowment, it is the seminal principle of all the virtues and graces of the Christian character, the medium of renewed intercourse with heaven, and the sacred germ of everlasting felicity. Under whatever aspect we contemplate it, whether as a grace imparted, or a duty enjoined, faith is a subject of the very highest interest; since on the possession of this grace or virtue, alternatives of infinite moment are suspended.

It is, however, not unworthy of remark here, that there is an essential difference between the possession of faith—as there is of any other blessing—and an accurate

knowledge of its properties and nature. It is very possible for persons to entertain correct notions of the principle, who afford lamentable evidence that they are destitute of its power; and, on the other hand, it is our happiness to witness many a humble Christian walking by faith, daily living under its sustaining and sanctifying influence, who would yet be incompetent to define it, to trace out its various moral relations, or to mark the mode of its operation on the mind. As thousands are sustained and nourished by the food they eat, who know nothing of its elementary properties, and are strangers to that process of assimilation by which the renovation of their bodily organs is insensibly carrying forward, and to which they owe their health and vigour. This concession, however, in favour of humble piety, does not diminish the duty of seeking to obtain clear, correct, and comprehensive views of a doctrine of such prominency in the inspired records, and of such pre-eminence in the system of human salvation. Where personal safety may not be endangered, the evidences of it may be impaired; and the harmony of our system of evangelical truth will necessarily be more or less affected by the views we entertain of that which constitutes its grand peculiarity.

The sentiments which have divided the Christian world concerning faith, chiefly relate to it under one or other of the following aspects:—its essence, its object, its origin, its obligations, and its tendency; or in still fewer terms of division than these—its nature, its relations, and its practical efficacy.

With respect to the first—the nature of faith—by one class of polemical writers it is defined to be nothing more than simple *credence*, or an assent to the truths of the divine word; by another, it is contended that *confidence, reliance*, or *trust*, is essential to its character. The former place trust among the fruits and effects of faith; by the latter, it is identified with the principle. The first class of writers referred to, regard faith as exclusively an act of the understanding, purely an intellectual exercise; those intended by the last, maintain, that it embraces also the moral feelings and affections of our nature—that with the *heart*, as well as with the *intellect*, "man believeth unto righteousness." The direct object of faith is represented by the first class of divines to be the word of revelation, considered in the light of a testimony proposed to our belief; those who rank with the last, contend that God himself, its divine author, as his moral character is there exhibited, and especially *as seen in the face of Jesus Christ*, is the immediate object to which faith is directed, and on which it fixes. Or, as expressed in a single proposition, by a writer who has taken a share in this controversy—"Those who view faith as nothing more than believing the truths of the Bible; and those who view it as including that trust or confidence in God through Jesus Christ, which it is the manifest object of gospel truth to create and to cherish."*

There is a mode of stating one of the points included in the above distinctions, viz. the last, by which the parties at issue seem to be drawn so nearly into contact, that the line of separation between them is scarcely visible. For example, what is the amount of the difference, whether the object of faith be considered a *person* or a *proposition*, when the proposition intro-

* The Old Doctrine of Faith asserted, &c. &c. By the Rev. James Carlile, Dublin.

duces to us the person referred to as an object of faith? Surely, all that can be believed respecting any person, may be embodied in words, and presented to the mind in a propositionary form. "This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners; of whom I am chief." Now, did any man ever rely on Jesus Christ for life and salvation, who did not cordially credit every word of this inspired testimony? And did any man ever believe the whole of it, in its *full and proper meaning*, who was not found "looking unto Jesus," as the *object*, as well as "the *author* and *finisher* of his faith?" Is it not, then, an unnecessary refinement, to attempt to distinguish between the *word of God*, and *the God of the word*, considered as an object of faith? Just so far as we understand and believe the contents of that blessed volume, we believe in God, for it is full of *Him:* it contains a complete delineation of his character, and a transcript of his mind and will concerning us, and in proportion as we learn more of *his divine excellencies*, as they are set forth in those sacred pages, will our confidence in all the *declarations* and *promises* they contain, be strengthened and confirmed. For it must ever be borne in mind, that God is not only the *author* of revelation, but the *subject* of it. To open up to us his plans of mercy, and to unfold his moral beauty, constitute its character and design. "This is life eternal, that they might know thee, the only true God, and Jesus Christ, whom thou hast sent."—"He that hath received his testimony, hath set to his seal that God is true." And he that believeth not God, hath made him a liar, because he believeth not the record that God gave of his Son. And this is the record that God hath given to us, eternal life, and this life is in his Son."

We may distinguish between God and the Bible, but we cannot separate them; we believe both, or, in the evangelical sense of the term, we believe neither. The Jews professed to believe in the writings of Moses, while they believed not in him who is the subject matter of his writings; but our Saviour told them they were in a fatal error. "Had ye believed Moses," said he, "ye would have believed me, for he wrote of me." Instead, therefore, of viewing the *sacred scriptures* and *Jesus Christ*, who is the sum and substance of them, as *two distinct objects* of faith; why not consider them as substantially *one* and the *same?* "Faith cometh by hearing, and hearing by the word of God." "That is the *word* of faith," says Paul, "which we preach." "Repent," said our Saviour, "and *believe* the *Gospel.*" To which may be added, that numerous class of texts, which represent the *truth* as instrumentally employed, by a divine agent, in sanctification. "God hath from the beginning chosen you to salvation, through sanctification of the Spirit, and *belief of the truth.*" "Sanctify them through *thy truth*, thy *word* is truth." Now, in all these, and similar passages, the object of faith is presented to us in the form of a testimony. In others, however, faith has a more direct personal reference. When Jesus found the man who was born blind, whose eyes he had miraculously opened, he said unto him, "Dost thou believe on the Son of of God?" The man "answered and said, Who is he Lord, that I might believe on him? Jesus said unto him, Thou hast both seen him, and it is he that talketh with thee. And he said, Lord, I be-

lieve. And he worshipped him." "Testifying," says Paul, "both to the Jews, and also to the Greeks, repentance toward God, and *faith toward our Lord Jesus Christ:*" and, referring to his own experience, he declares, "For I know *whom* I have believed, and I am persuaded that *he* is able to keep that which I have committed unto *him* against that day." So, likewise, to the inquiries of the Philippian jailor, "Sirs, what must I do to be saved?" the apostles answered, "Believe *on the Lord Jesus Christ*, and thou shalt be saved." Now, in these *two distinct representations* of the object of faith, we have not *two distinct objects*. If we regard Christ as the object of faith, it is Christ as he is revealed to us in the scriptures of truth, — the knowledge of which is presupposed: — or, if scriptural truth be considered as its object, its lines all meet in Him, as their common centre; it is "the *truth*, as *it* is *in Jesus*." "To Him give all the prophets witness." The subjects are so interwoven, that the attempt to separate them is as vain as it is unnecessary. To withdraw the transverse lines of the silken web would be destroy its texture. Such polemical hair-splitting is of no practical value; and it is a pity to see contention among good men, and able divines, turning on points which partake too much of the character of logomachy, — the most uninteresting and unedifying of all species of controversy; — "doting about questions and strifes of words."

This remark is not, however, to be extended to every branch of the question above stated. No faith, in the writer's apprehension, can be genuine — whether the *truth of God*, or the *God of truth*, be considered as its object — from which the idea of confidence or trust is excluded; and in which the affections have no concern. The faith by which we are saved and sanctified, consists not simply in a conviction of the *understanding* of what is *true;* but in a conversion of the *heart* to what is *right*. Not merely in an *assent* to the *truths*, but in a *consent* to the *terms* of the gospel. "If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine *heart* that God hath raised him from the dead, thou shalt be saved. For with the *heart* man believeth unto righteousness, and with the mouth confession is made unto salvation." To the proposal of the eunuch to be baptized, Philip replied, "If thou believest with all thine *heart*, thou mayest."

If unbelief arose from simple ignorance, it would cease to be criminal; but, in the scriptures, we find it ascribed not to a *deficiency* of *evidence*, but to a *preference* of *error*. "Light is come into the world, but men love darkness rather than light, because their deeds are evil." The aversion of the heart is the cause of spiritual blindness. How else can we account for the rejection of our Saviour by the Jewish nation? "He came unto his own, but his own received him not." There was no lack of evidence to justify his claims on their belief. The writings of their fathers had, for ages, announced his approach, delineated his character, and marked the design and the circumstantials of his appearance; they beheld him "whom Moses and the prophets did say should come;" they were the astonished witnesses of his miracles; they heard him "speak as never man spake." Why, then, did they not at once believe on and embrace him? Our Saviour himself both states the fact, and solves the difficulty. "And ye will not come to me, that ye might have life. But

I know you, that ye have not the *love of God* in you." "Why do ye not understand my speech? *Even* because ye cannot hear my words :"—that is, cannot endure my doctrine. The *failure* of evidence was so far from being the cause of their unbelief, that its *fulness* evinced their guilt, and was the measure of its turpitude. "If I had not," said the Saviour, "come and spoken unto them, they had not had sin: but now they have no cloak for their sin. If I had not done among them the works which none other man did, they had not had sin: but now have they both seen and hated both me and my Father." Thus, he who knew what was in man, refers their *rejection of* him, to their *aversion to* him. He traces their infidelity, not to the understanding, but to the heart, and thereby lays open to us the source and origin of this mighty mischief.

The connection between enmity and unbelief is not more intimate and essential, than is that between faith and affection. It is, indeed, self-evident, that whatever opposes an effectual bar to the possession of any good, must be removed, ere the blessing referred to can be realized. Disaffection and confidence are utterly incompatible with each other. Esteem is one of the elements of trust. The interest with which we listen to any proposal for our benefit, we know depends much on the state of our feelings towards the person by whom the offer is made; and the readiness or reluctance with which we yield our belief to any testimony on moral themes, is likewise dependent on the state of our moral sensibilities. "Who believed not the truth," says Paul, (referring to the self-deluded votaries of antichrist,) "but had pleasure in unrighteousness." Men do not perish for not admitting abstract truth into the mind, but "because they receive not the *love of the truth*, that they may be saved." There is a wide difference in this respect between a series of mathematical problems and the truths of the gospel; and a corresponding difference in the operations of the mind respecting them. To understand the former, the exercise of the intellectual faculties is all that is required; to know the latter—the gospel which bringeth salvation—in the saving sense of the term, we must comprehend its spiritual import and benevolent design, feel its necessity and importance, delight in its excellence, and appropriate its blessings. But within the range of these mental exercises, not only the *perceptions* of the *intellect*, but the *emotions* of the *heart* are essentially included. ', If so be," says the apostle Peter, "ye have *tasted* that the Lord is gracious." Unfeeling speculation is not evangelical faith. The moral sense is wanting. The eye may gaze on the form and colours of the peach, and of the rose; but the flavour of the one, and the odour of the other, it can never participate.

The best of things have their counterfeits. Undoubtedly there is such a thing as a speculative belief, which resides only in the understanding;—a nominal faith, which, while it embraces some of the soundest doctrines, leaves a man's conduct uninfluenced by his creed. But this is not the faith of the gospel. It includes a partial and imperfect view of divine truth; it is a *dead* faith, in opposition to a *living* one. It is the *faith of devils, who believe and tremble*, not the *faith that worketh by love, and which purifieth the heart.* That the belief which in Scripture is connected with salvation, includes a credence of the divine

testimony, is undoubtedly true; but it includes more than this: and to define it thus, as some have done, is, to say the least, giving a very partial and meagre view of this saving and sanctifying principle. "Faith," according to the simple, though perhaps somewhat quaint, definition of the venerable Fuller, "is a falling in with the way of salvation; and unbelief is a falling out with it." It consists in a renunciation of self, and all false grounds of dependence; an entire confidence in the divine character; a cordial approval of his method of salvation; and an unreserved committal of our all into his hands. "For I know whom I have believed, and I am persuaded that he is able to keep that which I have committed unto him against that day."

"That faith consists," observes an anonymous critic,"* "in a mere assent, as the Sandemanians maintain, may either be conceded or denied, according as we understand what it is, *to which* it is an assent. To make it consist in an assent to any abstract proposition, is to contradict common sense and to subvert the gospel. If it be understood as implying a cordial assent to the whole gospel, we cannot dispute that this faith must justify the believer; but we object to what we consider as a highly injudicious choice of expression. The words assent, persuasion, belief, reliance, all mean the same thing—believing; but they in strict accuracy apply to different objects: we *assent* to a request, a proposal, or a statement; we are *persuaded* by argument or reflection of certain conclusions; we *believe* in a report; and we *rely* on an engagement or promise. The belief that Jesus is the Son of God can be called with no propriety an assent, unless we view it as an abstract proposition of the same nature as Mahommed was the son of Abdullah. An assent to all that the words are meant to convey, does constitute, in fact, a saving faith, but the word assent is improperly applied to such a truth, inasmuch as it does not properly express the operation of mind, which the fact if received, must excite. It is an inadequate, an almost irreverend mode of expression, far beneath the dignity of the subject; inapplicable to the object of belief. What should we think, if we heard it said, that a man, on being told that his house was on fire, assented to it, gave his assent to the fact? Or that a criminal, on being told that his reprieve was issued, assented to it? No one can assent to the whole gospel as truth, who is not persuaded of its authority, does not believe in all the divine declarations, and does not personally rely on the word of the Saviour.

"But then comes the word *assurance*—another cabalistic phrase which has puzzled and alarmed many a timid Christian, like the handwriting on the wall of the Babylonian palace. The apostle has spoken of "the full assurance of faith." That there are degrees of faith no one can question; but to suppose that the assurance of faith, or an assured faith can relate to a different object from that to which faith in its simplest exercise relates, is a notion to which Scripture yields no support. On this point there are some excellent remarks of Dr. Thomas Goodwin's. 'Some,' he says, 'have held that faith is a sensible assurance, and others have held the contrary. There is a double mistake in the point, I shall show it in a word. First, it must be granted that in all faith there is assurance, *but of what?* Of the truth of the promise. If a man doubt, if he waver as St. James saith, in the truth of the promise, he will never act (exercise) his faith. But the question here is about the assurance of a man's interest; that is not always in faith. Again, all faith is an application of Christ, but how? It is not an application that Christ is mine *actually*, but is a laying hold upon Christ to be *mine*. It is not a logical application in way of a proposition, that I may say Christ is mine, but it is a real one: I put him on, I take him to be mine, and that is the better of the two."

The worthy President, whose views of evangelical truth are more especially the object of the present Essay, represents the faith of the gospel as "an affection of the heart;" as "that emotion of the mind which is called *trust* or *confidence*, exercised towards the moral character of God, and particularly of the Saviour." That *confidence* is the prime quality, or identifying feature of justifying faith, he argues on the following grounds:—

I. It was strikingly so in the

* Eclectic Review, vol. xix. p. 338.

case of Abraham, whose faith was accounted to him for righteousness. For in obedience to the divine command, and placing himself solely under the divine guidance, "he went out, *not knowing whither he went.*" "The prime object of his confidence was the moral character of God: his goodness, mercy, faithfulness, and truth." *

II. This is the faith of the Old Testament, Job xiii. 15; Ps. ii. 8; lxxiv. 10; Isa. i. 10. The Doctor shews the exercise of the mind mentioned in these passages under the name *trust*, is in the New Testament denominated *faith;* they denote the same emotions, are ascribed to the same characters—the righteous—are invested with the same importance, are urged by the same obligations, and are accompanied with the same peculiar blessings. To which he adds, "in that extensive account also of faith, which is given in the 11th chapter of Hebrews, we are taught that the faith exercised by all the saints under the Old Testament, is the same with the faith of the Gospel."

Lastly, "The nature of the case, and the situation of the penitent, when he exercises faith in Christ, clearly evince the truth of this doctrine."

"The sinner is condemned and ruined. By the law of God all hope of his recovery and salvation is precluded. Left to himself, therefore, in his present situation he cannot be saved. While he is in this miserable condition, Christ declares that he is able, willing, and faithful to save him, and that to this end the sinner must indispensibly surrender himself into his hands, or give himself up to him and consent to be saved by him in his own way. Now what can induce the sinner in a case of this infinite magnitude thus to give himself into the hands of Christ? Nothing but an entire confidence in his character, as thus able, willing, and faithful to save. But how shall the sinner know this? or if he cannot know it, how shall he be persuaded of it? Know it in the proper sense of knowledge, he cannot, for it is plainly not an object of science. The word of Christ is the only ultimate evidence by which he must be governed, and this word depends for all its veracity and convincing influence on the moral character of Christ. On his goodness, faithfulness, and truth. Whenever the sinner, therefore, gives himself to Christ, according to his proposal, and in obedience to his commands, he does it merely because he places an entire confidence in his moral character and in the declarations which he has made. In these he confides, because they are the declarations of just such a person, possessing just such a moral character. On this he trusts himself, his soul, his eternal well-being."

The Rev. J. Hawksley—a man of a sound and vigorous understanding, who had read much upon this subject, and understood it well—during his last affliction was supremely solicitous that he might not be mistaken in the character, or deceived as to the possession of this all-important principle. He was aware that his faith must soon be submitted to the test of an awful and decisive experiment; and under this overwhelming conviction, he asked—

"What is faith? How am I to know that I am a believer?' And he added, 'If, after all, I should not possess this precious, precious thing, faith, then where am I? I am shaken to atoms at the thought of the alternative! O *what* an alternative! Why, sir, in that case, I am *lost*—I am *lost*, sir.' 'The Sandemanian notion of it,' he said, 'was contradicted by the whole current of Scripture, and by common sense; the multifarious principles said to be included in it by many of the old divines, he thought exceedingly perplexing; the self-abandonment, rather than renunciation, attached to the notion of it by some of the American divines, he thought much beyond the simplicity of Scripture; and, on the whole, he acquiesced most in the statement given by the late Mr. Scott, by Dwight and others. He thought that it was best expressed by confidence in Christ, to redeem by his blood, and sanctify by his Spirit the soul of a poor self-condemned sinner. But above all, and better than all the definitions which have been ever given of it, he esteemed the simple expression of a hymn by Dr. Watts,—

'The man that trusts the promise, lives.'

"It is needful that we should be brought to a strong perception, something like sensation, that every refuge fails us but one,

*Heb. xi. 8; Rom. iv. 20—22.

and that we have no claim upon that, except from the free presentation of it on the part of God. Of the fact, he said, he had long been aware, but till now, he never so forcibly learnt it, nor could he ever before understand to how frightful an extent the desperateness of our condition reaches. He remarked that no language could convey the knowledge of it, but that to be known, it must be felt, and so felt as had not before entered into his conceptions, how strongly soever he had been convinced in his understanding.' 'Well,' said he, 'here I am, I cannot cancel a single sin, I cannot change my heart, I cannot produce in my soul a single ray of consolation, I cannot of myself even exert the necessary confidence in the divine mercy; but all that I can do, is to ask, that, for his name's sake, and the sake of his promise, he will take me as I am, and make me what I must become."*

Thus blending trust in his Saviour, with despair in himself; confidence in promised aid, with a deep consciousness of his own impotency and unworthiness, did this humble believer venture into eternity. The first prayer of a converted sinner, must be the last of an expiring saint—

A guilty, weak, and helpless worm,
On thy kind arms I fall;
Be thou my strength and righteousness,
My Jesus and my *all.*

(To be concluded in our next.)

ON OPEN COMMUNION.

My dear Brother,

THE last time we met, you expressed an idea unfavourable, as it appeared to me at least, to the candour and christian liberality of Strict Communion Baptists. I thought this unkind; and it led to a train of observations and reflections very much at your service.

I. It is admitted, that during the lives of the apostles of Christ, baptism preceded the Lord's supper in the order of administration; nay, that a person refusing to be baptized by immersion, would not have been received at the Lord's table.* The reasons for this are evident. The apostles were the inspired messengers of Christ to the world; and if the believer had been unwilling to be baptized, it is manifest that he must have rejected the authority of Christ, and *on that account* himself have been rejected. Hence, whatever has been urged in favour of the practice of open communion, it has not, nor can have, apostolic precedent in its support. And if open communion became necessary, its necessity must have arisen principally from the darkness of succeeding ages, in which the mind of Christ was mistaken, and men began to put different constructions on divine precept and apostolic precedent relative to baptism. Then tenderness and forbearance might be pleaded towards mistaken brethren.

II. Nor was the practice of open communion allowed, till many centuries after the establishment of Christianity. Dr. Wall, the learned historian of Pædobaptism, informs us, that "the baptized person was, quickly after his baptism, admitted to partake of the Lord's supper;" and elsewhere remarks, "Among all the absurdities that ever were held, none ever maintained that any person should ever partake of the communion until he was baptized."† And the candid and pious Dr. Doddridge assures us, "It is also certain, that as far as our knowledge of primitive antiquity reaches, no unbaptized person received the Lord's supper."‡ I do

* "The Christian's Defence in the Evil Day," a sermon preached at Fish-street Chapel, Hull, June 30, 1822, on the occasion of the death of the Rev. John Hawksley, late Pastor of the Church of Christ meeting in Aldermanbury Postern, London. By the Rev. Joseph Gilbert.

* On Terms of Communion, by R. Hall, A.M. 57—59.

† Hist. of Infant Bap. Part II. 353. 363.

‡ Miscellaneous Works, vol. v. 320.

not attempt to accumulate proof on this subject, as my vouchers are impartial and sufficient. You will not have even the pretence that has offered its support to infant baptism, that the communion of the baptized with the unbaptized has the sanction of antiquity.

III. But open communion is very modern, and, I may add, but very partially admitted. About the middle of the seventeenth century, the question was warmly agitated, and agitated for almost the first time. Henry Jessy, A. M. and John Bunyan stood forward warmly in defence of open communion, and William Kiffin, the first pastor of the ancient Baptist church in Devonshire-square, was the equally warm defender of strict communion. The controversy was carried on among the Baptists alone, and but a very small portion indeed of even that body treated open communion as any other than a bold innovation on ancient custom and scripture precedent. Every national church, in all ages of Christianity, has invariably adhered to strict communion; nay, so strict has the Church of England been on this point, as not only to refuse the Lord's supper to unbaptized persons, but it has also refused either to marry or to bury the unbaptized; and it is but very recently, and in very few instances indeed, that any sect of dissenters has allowed of open communion. For prove to Pædobaptist dissenters that the person applying for communion at the Lord's table has not been baptized, *in any sense of the word*, and he would be almost invariably rejected. A very few Pædobaptist ministers would admit a Catabaptist to the Lord's table, but even they are not borne out in this latitudinarian feeling by the churches over which they preside. Their admitting Baptists to the Lord's supper with them is no concession at all on this point, as they acknowledge that such are baptized. Mr. Hall is very explicit here, observing that strict communion principles have "long passed current in the Christian world, and been received by nearly all denominations of Christians."* And hence—

IV. The admission of Pædobaptists to the Lord's table by Baptists, must be regarded as an act of forbearance towards erring and mistaken brethren. They certainly cannot be admitted as baptized, in any sense of the word; for we do not allow, nor can we, that there is any mode of baptism but immersion, or any baptism without it. Our Pædobaptist brethren may, and I have no doubt do, look upon themselves as truly baptized; but they must know that no Baptist can view them in that light; and that we must consider them as wholly unbaptized. They cannot consistently ask us, therefore, to treat them as obedient to this part of our Lord's will, but merely to bear with what we must ever deem an error of purely popish origin. And why, seeing this must be the correct view of the case, so far as we contemplate infant baptism, our brethren of different denominations should so eagerly demand from us this concession to their erroneous practice, I know not; especially as were our children, or the children of Catabaptists to request communion with them, they would be refused the table of the Lord; and yet we are supposed to be very illiberal, if we do not cheerfully receive those we deem as wholly unbaptized as a Catabaptist. If you ask, on what principle then I receive a Pædobaptist brother, my

* Christian, in Opposition to Party Communion, p. 4.

reply is short—merely on the principle of forbearance; I am called, in such a case, to bear with his weakness.

V. You delight in open communion, as a liberal practice. Well, so it is; but it might be even more liberal, for I apprehend you imply by that term a latitudinarian practice. And here, the Church of England, even though a strict communion church, may glory over the liberal, open communionist. How widely does she open her doors! But are the friends of open communion very liberal? I know *they say* they are. But what then? Am I bound to believe their own testimony? John Bunyan, for instance, denominates his defence of this practice, "Peaceable principles, and true"—a title which, by a very candid implication, forms a volume of reproach on his opponents. The Rev. John Ryland, A.M., when he steps forward in this controversy, styles himself "Pacificus;" and his worthy friend, the Rev. Daniel Turner, A.M. assumes the name "Candidus;" while a more modern writer chooses to be known by the name "Catholicus," a name which certainly means either nothing, or in such an application, implies what is notoriously incorrect. But above all others, I am surprised that the excellent Mr. Hall should have followed in this train, and have entitled his last book, "Reasons for Christian, in opposition to Party Communion." You may perhaps have noticed it as a general truth, that those who speak so loudly about candour, liberality, &c. are under a painful necessity of doing so, or you would not otherwise know that they had either. I have never witnessed such "cruel mocking," such keen irony and sarcasm, as among men the loudest in pretensions to liberality. Their holy love to dissentient brethren has often been seen in a contemptuous smile at their weakness and narrow-mindedness, or been heard in expressions furiously candid. I will only venture one remark more.

VI. An open communion brother must admit, that strict communion has much more legitimate support than infant sprinkling; and yet he bears with his Pædobaptist brother. And I censure him not. I bear with him also. Why not be as tender of his stricter brother, and as gentle too? The friend of strict communion is allowed to have scripture precedent at least, and the usages of the church in its purest ages in his favour. I may justly be allowed to feel, while a northern Baptist calls himself Catholicus, when writing in defence of a practice maintained by the smallest party, and manifests all the keenness of his candid predecessors. I know we have been very gravely told, that by the reception of Pædobaptists to the Lord's table, we are more likely to win them to our particular views; and some have even gloried in their success. But to make the Lord's supper a sort of decoy, is not its most honourable appropriation. Do not, my dear brother, ring eternal changes on the words—bigot, illiberal, uncandid, and narrow-minded;—exhibit the truth, and it will prevail. You may be assured that the strict Baptist is truly as liberal and candid as his opponent: of this there is ample proof, if the writings of the best of men on this question, on both sides, are to be admitted as evidence of the state of the heart. Peace be with all who love our Lord Jesus in sincerity, both theirs and ours.

I remain, my dear brother,
Very affectionately yours,
I. MANN.

46, *Long-lane, Bermondsey,*
Sept. 16, 1830.

POETRY.

THE NEGRO'S PRAYER.

"Let Mammon hold, while Mammon *can*,
The bones and blood of living man;
Let tyrants scorn, while tyrants *dare*,
The shrieks and writhings of despair:
An end will come, it will not wait,
Bonds, yokes, and scourges, have their date;
Slavery itself shall pass away,
And be a tale of yesterday.

MONTGOMERY.

A voice o'er the waters comes solemn and slow,
'Tis a breathing of anguish, a murmur of woe;
'Tis the death-dirge of hope, the last sigh of despair,
'Tis the pris'ner's last groan, 'tis the captive's last prayer.

And whose is that voice, and of what does it speak?
'Tis the voice of the heart that's just ready to break;
'Tis the voice of the wan and the desolate slave,
From his home and his country far, far o'er the wave.

It tells of the days that for ever have flown,
Of the pleasures and bliss that have long since been gone;
Of the hours when he danc'd in his childhood's bright glee,
In the cool of the eve, round the tall cocoa tree.

It tells of the days when, in fondness and truth,
He pour'd forth his vows to the love of his youth;
When his heart was as light as the song of the bird,
And as smooth as the sea by the wild wind unstirr'd.

But now the delights of his childhood are o'er,
And the pleasures and joys of his youth are no more;
And the strength of his manhood has passed away,
And his once raven locks are all frosted and grey.

And now for his children he breathes his last prayer,
Ere he sinks to the grave, to find happiness there;
'Tis the voice of his heart—O reject not his plea,
For he prays for his children—that they may be free!

Are ye Englishmen? Shall he address you in vain?
Are ye Britons—and deaf to the accents of pain!
Are ye sons of the land of the free and the brave?
Will ye listen unmov'd to the prayer of the slave!

And you—are ye Females? Will *you* pass him by,
And not wipe off the tear from the Negro-man's eye?
If ye *will*, ye *can* do it—O pity the slave,
And send not his grey hairs with grief to the grave!

"We will not—we will not"—we hear you reply;
"We will wipe off his tears—we will conquer or die:
'Tis a contest of right—we will answer his plea,
And the captive shall once again smile and be free."

Bristol. J. H. C.

PROVIDENTIAL INTERPOSITIONS, A THEME OF GRATEFUL RECOLLECTION, AND A GROUND FOR RENEWED CONFIDENCE.

"Ebenezer, hitherto hath the Lord helped me."—1 Sam. vii. 12.

MY soul, on life's mysterious maze
Look back, and take a full review;
And thou shalt be constrain'd to raise
Thine Ebenezer—"*hitherto*."

Seasons of deep distress there were,
When sense could find no passage through;
And faith half yielded to despair,
But Heaven hath help'd me "*hitherto*."

Trials in quick succession rose,
Time bore them off, but brought forth new;
Through varied conflicts, cares, and woes,
My God hath help'd me "*hitherto*."

On past experiences I stand,
And grateful songs of praise renew;
And can I e'er distrust the hand
Which hath upheld me "*hitherto?*"

This cheering truth implies the more,
The farther, I life's path pursue,
Its import rises every hour,
The Lord hath help'd me "*hitherto*"

Can future trials faith dismay,
With past deliverances in view?
When storms arise be this my stay—
"Goodness hath help'd me *hitherto*."

G. T.

REVIEW.

Lectures on British Colonial Slavery. By the Rev. B. Godwin, Classical Tutor of Horton College, Bradford, Yorkshire. 8vo. 5s. boards. Hatchard and Son.

Slavery is unquestionably the direst condition to which human nature can be reduced. Woeful, beyond description or conception, is the state of nearly a million of our fellow-subjects in the British colonies, who, under the oppression of literal tyranny, drag on an existence of the veriest wretchedness. No position is more obvious, than that man was formed to be free; that is, to live at large, not to be held as property; to be influenced by motives, not to be impelled by coercion; to be governed by equitable laws, not by the cart-whip or cat-o'-nine-tails; to be animated in a course of upright conduct by the prospect of a just remuneration, and to be deterred from a contrary course, by the consciousness of his high responsibility, and the dread of just punishment. The all-wise and benevolent Creator implanted within him those powers of ratiocination and volition which raise him above the possibility of a legitimate subjection to slavery, and render him amenable for the whole of his voluntary pursuits. "God hath made of one blood all nations of men, for to dwell on all the face of the earth." Where the true interests of society therefore are not prejudiced, liberty to act and think are the inalienable right of the whole human species; and the usurpation of dominion by one man over another, so as to interfere with the free exercise of these natural rights, is an innovation, to use the mildest term, which merits to be held in the utmost abhorrence, and branded with the deepest infamy, because it is not only repugnant to the word of God, but is, in fact, an outrage against the spirit of the British constitution, and against all the proprieties of humanity and justice. To such an extent, however, is this usurpation carried, by the avaricious slaveholders, that they not only deny the exercise of these rights to their unfortunate slaves, but cruelly accumulate upon them a fearful mass of superadded misery. It may, indeed, be justly questioned, whether the degradation of our nature is the more strikingly displayed in the suffering slaves, or in the abettors of slavery; in those whose flesh, and blood, and bones are bought and sold in the market, or in those who carry on this impious traffic; in those who are compelled to endure the oppressive heat of a vertical sun, the midnight toils, the driver's lash, the galling chains, and fetters, and manacles, or in those who are the authors of this severe compulsion. In the one case we see the extreme of physical suffering; in the other, the extreme of moral cruelty and guilt. Hence, we conceive, they are both entitled to compassion; and whatever may be *their* feelings on the subject, the circumstances of the slaveholders, as well as those of the slave, forcibly appeal to all the friends of humanity to arise and put forth their mightiest efforts, and never to relax nor repose, until they shall succeed in effecting the complete abolition of a system which generates so much wretchedness, and cruelty, and crime, while it breaks up the order and mars the beauty of so fine and extensive a portion of the creation of God.

We have great pleasure in introducing the present volume to the notice of the public, and we feel assured that it will obtain a quick and extensive circulation. The talented author has evidently brought the whole force of his mind to the subject, and he has admirably succeeded in compressing, within the compass of a very readable volume, all the information which ordinary readers will require, but which they could not otherwise obtain, without consulting geographical maps, and historic records,

and acts of parliament, and orders of council, *cum multis aliis*. The method adopted by Mr. G. will be best understood from his own words:—"I have," he observes in his opening Lecture, "to tell a tale of woe, and that not the fiction of creative fancy, framed only for the excitement of sensibility; but real facts and serious truths. My subject is Slavery. The plan I propose is, first to give a general view of the state of slavery, as it exists in the British dominions; then, to shew more fully the evils of the system; after which I shall endeavour to prove the unlawfulness of it. I shall then give a sketch of what has been done towards the abolition of slavery, and close with an inquiry as to the duty of British Christians with reference to this subject." From this compend it will appear that the author does not confine himself to any one view of the subject, to the exclusion of others, but judiciously contemplates it as a whole. His design is to bring out the entire system into distinct and prominent exhibition before his readers, and the manner in which he has executed it, is in a high degree creditable both to his talents and his piety. We have long thought a work of this kind a desideratum, not because there was a want of authentic information on any *one* point connected with this topic, but because there was no single book within the command of ordinary purchasers, that embodied a sufficiently copious account of the *whole* of this nefarious system. The statistical table prefixed to the volume, together with the information conveyed in the body of the work, furnish an accurate and comprehensive view of all the British slave colonies. Many valuable details are interspersed respecting their discovery, extent, population, produce, capabilities and cultivation, which, as matter of history, are highly interesting, but which derive additional importance from their connexion with slavery. The condition of the slaves as delineated in these lectures, presents a most appalling, horrifying spectacle; he who can survey it without emotion, is certainly not far from the demerit of its miseries.

"In England, one law is for all; the rich and the poor, the master and the servant. No man can possess as property, or buy, or sell, or barter, a fellow-creature; no human being is appraised, put up to auction, seized for another's debts, or sold for taxes. None can take our children from us; our wives and daughters are not exposed to brutal insults or degrading punishments: in our homes they find an asylum. But in the enjoyment of all this comfort, this peace, this freedom, do you not hear the sighs of the slave wafted across the Atlantic? Do not the groans of his misery reach your heart? Is he not saying, 'Pity me, O my friends, for the hand of the oppressor is upon me! Pity me, your fellow-subject, O ye who boast of liberty, and whose benevolence reaches even to the ends of the earth! Pity me, ye British Christians, for ye only can relieve me! Am I not a man and a brother?"

In tracing the evils of slavery, the author sketches with the hand of a master, its "stupendous and varied powers of mischief."

"Our colonial slavery (he says) exhibits so many evils, of so many different kinds, they are so varied and complex, that I scarcely know where to begin. It affects not only Africa, but America; it reaches even to Europe and Asia. Its dark shadows are stretched over black men and white, the slave and the slaveholder; it comprehends almost every kind of sin, and nearly every form and degree of suffering. I shall therefore classify these evils, and consider them under three general heads—*natural*, *moral*, and *political*.

We had marked several passages for quotation, but our limits forbid. The following is preferred for its brevity:—

"A female slave, on her return home, was met by a free man of colour, who had been out shooting. A little dog which accompanied her, barked, and probably might have snapped at the man. This irritated him, and he threatened to shoot the dog. The woman, alarmed for his safety, called out, 'Oh! don't shoot him; don't shoot my dog:' upon which the man turned angrily upon her, and said, 'Not shoot him! I'll shoot you, if you say much:' and with little ceremony lodged the contents of his piece in her side. This was in the face of day, in the presence of many persons, but who, being slaves, were not qualified to give testimony on the occasion, and the offender escaped." p. 49.

We shall make room for one more, it is an account of the last interview of a pious slave with his wife and eight or nine children.

"I went," says Mr. Pennock, "to the beach, to be an eye-witness of their behaviour in the greatest pang of all. One by one the man kissed his children, with the firmness of a hero, and blessing them, gave as his last words—(Oh, will it be believed, and have no influence upon our veneration for the negro!)—'Farewel! Be honest and obedient to your master.' At length he had to take leave of his wife. There he stood, (I have him in my mind's eye at this moment,) five or six yards from the mother of his children, unable to move, speak, or do any thing but gaze, and still to gaze, on the object of his long affection, soon to cross the blue wave, for ever from his aching sight. The fire of his eyes alone gave indication of the passion within, until, after some minutes standing thus, he fell senseless on the sand, as if suddenly struck down by the hand of the Almighty. Nature could do no more; the blood gushed from his nostrils and mouth, as if rushing from the terrors of the conflict within; and amid the confusion occasioned by the circumstance, the vessel bore off his family for ever from the island. After some days he recovered, and came to ask advice of *me!* What could an Englishman do in such a case? I felt the blood boiling within me, but I conquered. I brow-beat my own manhood, and gave him the humblest advice I could afford." p. 51.

It is humiliating to think, that, in the nineteenth century, there should exist any necessity of proving, to the most enlightened nation in the world, the unlawfulness of slavery. A whole lecture, however, is devoted to the exposition of this point. After fairly stating and scattering to the winds, the various objections so frequently and artfully urged by the abettors of the system, it is clearly demonstrated that slavery is a flagrant violation of the dearest natural rights of man; that it is contrary to the spirit and practice of the British constitution; that it derives no sanction from the Jewish dispensation; and finally, that it is utterly at variance with the genius of Christianity. The ability with which this part of the subject is discussed, is beyond all praise, there is no tergiversation, no manœuvering, civil and religious liberty is here based on immoveable principles. Mr. Godwin does not skirmish with his opponents, but fearlessly takes the field, and moves on with a firm and steady step, in conscious triumph. In the concluding lecture, Mr. G. briefly reviews the efforts which have been made at different periods for the abolition of slavery, in the progress of which, he has paid a just tribute to those illustrious individuals who have so laudably exerted themselves in this labour of love. He then enters at some length, upon what we conceive to be, at this moment, the main question,—what is the duty of the friends of religion and humanity respecting their enslaved fellow-creatures? Our sympathy is first claimed; it is then urged that prompt and decisive efforts should be made for their speedy and entire manumission. The British public, it is maintained, possess the adequate means for the acquisition of this great object: nor is there any possibility of its ever being realized, unless these means are brought into rigorous operation. United and persevering efforts on the part of the British public, in circulating information on the subject, in abstaining from slave produce, and above all, in petitioning the legislature, cannot fail of annihilating this odious system. Mr. Brougham has announced his intention of bringing the subject before parliament, at an early stage of the present session; and we trust that, supported by the suffrage of the nation, he will have the sublime satisfaction "to dash in pieces the fetters of 800,000 slaves."

The flood of light now poured over every part of this mystery of iniquity, is too abundant to admit of those expedients which have hitherto been but too successful. The apologies and palliatives can no longer be endured, that slavery is not so bad a thing as has been supposed, that many of the slaves are treated with great humanity, and that it had better be left to their owners gradually to improve their condition, that they may be prepared to receive their freedom. No, in this land of light and liberty the time is past for ever in which the public mind might be thus tampered with and its confidence abused. The British nation call for speedy and entire abolition, and we trust all attempts to reduce it to the acceptance of any thing inferior will prove ineffectual.

Notwithstanding the length of our remarks, we are still apprehensive that we have failed to convey a just idea of these estimable Lectures. Their oral delivery in Yorkshire contributed materially, we belive, to the excitement of that interest which led to the return of Mr. Brougham for that county; and their publication at the present crisis, will, no doubt, essentially subserve the great enterprize of which that distinguished senator has pledged himself, henceforth to be the leader, while the amount of information they contain, the liberal and enlightened principles they advocate, their lucid arrangement, and chaste and vigorous composition, combine to ensure them a permanent occupation of our libraries. They will be read with interest when the subject of which they treat shall be known only as matter of history.*

A History of the English Baptists: comprising the principal events of the History of the Protestant Dissenters, during the Reign of George the Third, and of the Baptist Churches in London, with Notices of many of the principal Churches in the Country during the same period. By JOSEPH IVIMEY. Vol. IV. Price 14s. Holdsworth and Ball.

IN the first and purest ages of the church the disciples of Christ were not distinguished and divided as they are now, for they had "one Lord, one faith, one baptism." During the middle ages of darkness, when popery reigned with absolute power, the dissenters, whether Baptists or others, were not tolerated in holding public assemblies; and it is long after the Reformation had commenced before we can fix our eyes on such a scene. The first Presbyterian church appears in 1572; the first Independent church in 1616; the first *General* Baptist church in 1607; the first *Particular*, or Calvinistic Baptist church in 1633.

The History of the English Baptists is the history of a small portion of the visible church of Christ. Since the Reformation, the Baptists, as a body, have not been equal in numbers to the Independents, nor in learning, to the Presbyterians; but they have been in advance of both in their bold assertion of the principles of civil and religious freedom. "It is observable," says Charles Butler, "that this denomination of Christians (the Baptists) now truly respectable, but in their origin as little intellectual as any, *first propagated the principles of religious liberty.*"* In numbers they are at this time rapidly increasing. As to learning, perhaps, there is not any denomination that could mention names more honourably distinguished than those of Dr. John Gale, Dr. James Foster, Dr. John Gill, Dr. John Ward, Dr. Thomas Llewellyn, Dr. Samuel Stennett, Mr. Robert Burnside. And among the uneducated ministers, who ever made larger acquisitions in useful literature than Robert Robinson and Abraham Booth? In genuine native eloquence, worthy of the pulpit, few, if any, preachers of other denominations ever excelled such men as John Ryland, sen. Benjamin Francis, Samuel Pearce, Andrew Fuller, James Hinton.

The History of the English Baptists was compiled by Thomas Crosby, in four octavos, which appeared almost a hundred years ago, containing a mass of facts and documents, ill-digested indeed, but as far as we know, undisputed and unimpeached. Mr. Ivimey's preceding volumes appeared in 1811, 1814, and 1823. David Benedict, A.M. published in 1813 two large octavos, containing 'A general history of the Baptist denomination in America, and other parts of the world.' The history of the *General* Baptists, 'the more ancient, and for a long interval the more numerous party,' was published by Mr. Adam Taylor in two octavos, 1818: an excellent work, too little known. It

* In the Anti-Slavery Reporter, No. 67, p. 394, a very high and just estimate is taken of the talented author of these lectures, but the writer has fallen into a trifling error. The Rev. Benjamin Godwin is not an "Independent Minister" as there stated, but a Baptist, and a Tutor of one of our Theological Institutions.

* Historical Memoirs of the English Catholics, vol. i. p. 325.

may be remarked, of all these writers that, in general, they are entitled to high praise of *perspicuity*, and as Cowper says, 'Perspicuity is half the battle; for if the sense is not so plain as to stare you in the face, but few people will take the pains to poke for it.'

Mr. Ivimey's well-known connexion with this work forbids our expatiating on his merits; we must be permitted, however, to say that we consider not only our own denomination, but the whole Christian public indebted to him for the time, the labour, and the expence which he has devoted to this object during the last twenty years.

That there are some mistakes in all these volumes we can readily admit; and in a few cases, there are opinions expressed in which we should not fully concur. In one or two instances there are too some strong animadversions, which we should have thought better omitted. Still the work is highly interesting to all dissenters on many accounts. To specify one valuable article, we may inform our readers that the addresses to the throne from the dissenting ministers of the three denominations are now first reprinted from the London Gazettes.

In the fourth volume which now lies before us, the general history extends through the long reign of George the Third, 1760—1820. We have also a large and minute account of many of our churches in London and in the country. A few short extracts we persuade ourselves will be very acceptable to our readers.

LONDON AND MIDDLESEX.*

Goat Street	John Gill, D.D.
Curriers' Hall	John Brine.
Little Wild-street	Samuel Stennett, D.D.
Maze Pond	Benjamin Wallin.
Unicorn-yard	William Clarke.
Devonshire-square	John Stevens.
Prescott-street	Samuel Burford.
Little Alie-street	James Fall, jun.
Eagle-street	Andrew Gifford, D.D. F.R.S.
Great Eastcheap	Samuel Dew.
Curriers' Hall, Sabbatarian	William Townsend.
First Day	Thomas Llewellyn, LL.D. Josiah Thompson, sen.

In the country, the church at Meeting-house Alley, Portsea, which had the honour of calling the author to the ministry, occupies most deservedly a distinguished place; and the details will be read with interest by many, we doubt not, who have never had the opportunity of visiting Hampshire. The following extract is from pp. 489, 490.

"Mr. Lacey left in writing a paper, entitled, 'The duty and office of Deacons.'

"1. They are to help the church, in its temporal concerns, beyond what the pastor can or ought to do.

"2. They are to take care of the church's stock, that it be carefully preserved, and faithfully applied to the ends for which it is given.

"3. They are to take care the contributions of the church are such as they ought to be; encourage the liberal, and in meekness reprove the strait-handed, and shew a good example themselves.

"4. They are to take care of the 'table of the Lord,' that the bread and wine be such as they ought to be.

"5. They are to take care of the 'Minister's table,' that he might want nothing according to the church's ability.

"6. They are to take care of all Christ's poor, that they want nothing that is fitting for food and raiment, so far as the church is able to aid them.

"7. They are to take care that neither covetousness or prodigality has any room in the church.

"8. They are to visit the poor, and pray with them and for them, when required.

"9. They are to see to it that the rich have a liberal eye and a bountiful hand, and the poor a contented heart.

"10. They must be examples of morality in their own persons, and to their wives and children.

* This list was compiled from one printed by the Baptist Fund in 1763; and from a manuscript by Mr. John Ryland in 1753. p. 12.

"11. They must neither be harsh to the poor, nor flattering to the rich; but wholly impartial to all.

The Church's Duty to their Deacons.

"To have them in respect and honour—to pray for them, that they may be enabled to perform their duty—to apply to them in every worldly dispute, when they cannot adjust it themselves—to abide by their determination, if possible, without troubling the church, and to leave all secular affairs belonging to the church to them.

"N. B. The divine worship, in all its parts, is to be under the direction of the pastor."

We should feel great pleasure in transcribing many of the amusing anecdotes with which this volume is enlivened, but our limits require us to forbear. In the church at Westbury Leigh, "Mr. Robert Marshman (father of Dr. Marshman) was ordained May 24, 1763, and died Aug. 24. 1806, aged 71 years. He was a remarkably plain, but useful minister, he would say, 'There be zume ministers who do cut out the grass so fine, that the sheep wont yeat it.'"

Church at Salisbury.

"It has been said that the Church of England *scandalize* their ministers; that the Independents *idolize* theirs; but that the Baptists *anatomize* theirs. As Mr. Saffery was a very large man, the church at Sarum was never thus accused." p. 309.

"The writer regrets, that owing to various circumstances, he has been obliged to omit several churches in London and its vicinity; a list of which at present he can only give:—

Mitchell-street, Old-street-road	Mr. Thomas Powell (since dead).
Spencer-place, Goswell-street	John Peacock.
Eldon-street, Moorfields, Welsh Baptists	Rowland.
Sabbatarians	J. B. Shenston.
Peckham	Thomas Powell, jun.
Westminster	C. Woollacott.
Lambeth	Jeffery.
Stoke Newington	Mileham (since dead),
Great Alie-street	W. Wilks.
Shouldham-street	George.
Hill-street, near the Regent's Park	Foreman.
Clement's-lane	House.
Commercial-road (General Baptists)	Wallis.
Hampstead	Castledine. (p. 413, note.)

Let it be remembered that if our venerable friend Dr. Rippon had not printed his 'Register' many years ago, many things which now enrich and adorn this 'History of the English Baptists' would not have been seen. Let the pastors of our churches take good care of their church-books. Many curious, important, and valuable articles might appear in this Magazine, and be preserved in this repository, till another Joseph Ivimey, and another Adam Taylor shall arise who may prepare a more ample and complete history, such as the age shall require, and in every view worthy of the denomination to which they belong.

Errors regarding Religion. By James Douglass, Esq. pp. 331. Price 8s. Longman.

"Who can understand his errors?" To explain the difficulty implied in this question, requires the aid of various considerations. Among these, that of their being our *own*, will certainly not be regarded as the least; for to say nothing of the powerful incentives which are ordinarily experienced, to treat our own aberrations from truth, when detected, with criminal indulgence, our vigilance in the search and exposure of the mistakes of others, is generally too active and engrossing to afford the necessary leisure and abstraction which are essential to the discovery and expulsion of our own. Many also of our errors, it may be, we have derived by direct and lineal descent from our forefathers. They have seemed to form a sort of hereditary possession, which, so far from being retained with suspicion, or at any time submitted to the severe ordeal of impartial and critical examination, they have been held sacred by their hallowed associations with names, which, in our minds, are the representatives of almost every excellence, and

which we neither remember nor pronounce, but with feelings of the highest veneration; and thus, as if abhorrent, lest the entail should be cut off, it is preserved with scrupulous fidelity, that it may be perpetuated, unimpaired to succeeding generations. The difficulty is further increased, by a certain measure of existing patronage, in which every error is sure to participate. There are few errors so exclusively our own, as not to have the countenance of some of our contemporaries, and persons whom we may deem in other respects of very inferior consideration, become elevated on the scale of importance in proportion as their principles and pursuits supply an apology for our own. Every one seems willing to conclude, that no extent of agreement, however great in number or respectability, can convert the slightest portion of falsehood into truth, yet it is deeply humiliating to observe the almost universal tendency to decline the labour of inquiry, and instinctively to shrink from admitting the possibility that our conclusions may be fallacious, while we retain upon our list a tolerable array of living names to whom our self-esteem and indolence have communicated a value, which, even with very superior attainments, they would never have obtained, had they discovered the temerity to question the correctness of our established prejudices, and the boldness to dissent from their practical result. To all which, we may add, that we have so imperceptibly glided into many of our mistakes, they are so interwoven with indisputable and important verity, and by a lengthened period of sufferance, at least have so familiarized themselves to our presence, that so far from their extirpation being probable, they appear to possess the covert of a sanctuary, which, if it be not deemed impious to violate, is considered so hazardous to approach, that even the interests of truth itself sometimes are pleaded, to awe those who might otherwise rashly advance to the arduous undertaking of desecrating their retreat, and denouncing their absurdity.

Many of our readers are already familiar with the elegant pen of Mr. Douglass. We have recently expressed our approbation of his valuable work on *the Truths of Religion*, and the volume now presented to the public on *Errors regarding Religion*, is entitled to very high commendation. After an ably written introduction, exhibiting a correct outline of the work, it is divided into eight consecutive parts: the subjects of which are—Rise of Polytheism and Pantheism—Early Corruptions of Christianity—Popery—Mysticism—Heresies after the Reformation—Infidelity—Present state of Errors—Universal Christianity. Each of these parts embraces the consideration of a variety of important articles. The reader will perceive that the whole work is evidently the result of considerable research, and enlarged information, conveyed in a style equally adapted to attract and impress the mind. The chapter on infidelity is exceedingly elaborate, and highly interesting; it closes thus:—

"If infidelity increases, we need not doubt that genuine religion will increase also. There is a very needless alarm about infidelity; it is merely the wind which separates and blows away the chaff. Infidelity has ever been a pioneer to true religion. The growing scepticism of the ancient pagans was one of the great causes, as far as natural means are concerned, of the rapid progress of primitive Christianity. The scepticism that widely prevailed throughout the countries under the thraldom of popery, immediately previous to the Reformation, was the precursor of the glorious change, when men, at the preaching of Luther, were turned from darkness to light, and received the everlasting Gospel, instead of the lying legends of a slavish superstition. The prevalence of infidel opinions preceded the revival of true religion, both in England, during the course of the eighteenth century, and also the more partial revival upon the Continent in our own times. And in all cases, scepticism will be found doing the same good offices in religious creeds, as in philosophical systems, detecting every flaw, sweeping down whatever has no foundation, and preparing a large and vacant space for erecting the solid and ever-durable edifice of truth." p. 270.

Let all whom it may especially concern, attentively peruse what this enlightened author has written on the

Millennium: a part of which is as follows:—

"The personal reign of Christ upon earth rests upon no evidence. The mistake consists in understanding many portions literally, of a work that must be universally allowed to be figurative, and much more might have been said for the personal appearance of Christ at the destruction of Jerusalem, than at the destruction of Babylon. There are fewer texts in favour of the latter than of the former; and the example of the former proves that we are to understand these texts figuratively, and typically of the great advent of our Saviour, when, having completed his work of mediation and intercession in the presence of the Father, and filled up the number of the elect, he shall come to pass sentence on the angels that kept not their first estate and upon men who obeyed not the gospel.

"But the dream of Christ's personal reign on earth proceeds upon a complete ignorance of what Christ's kingdom consists in, and of what his offices are. The kingdom of Christ is within us not without us, and it is within us that he reigns, visible to the eye of faith and not of sense. He begins to reign within us when we submit to him, and he reigns completely in each individual as soon as every thought is brought under subjection to his law. When the Bible becomes the rule of life, and the Holy Spirit the guide of life, then is the reign of Christ universal, and the glory of the Millennium begun. The Millennium, therefore, consists in the universal diffusion of the divine spirit. But the divine spirit is given so abundantly, because Christ is exalted at the right hand of God to give gifts to men, and above all the gift of his Spirit purchased by his blood. The right hand of God, is therefore the place where the Saviour remains during the Millennium, pouring out his Spirit upon all flesh, and realizing to the utmost the prediction of the latter days. The right hand of God is the place from which Christ, as the prophet and teacher of his people, sends forth his spirit to teach them, and to make his word effectual to their souls. At the right hand of God, as priest in the heavenly temple presents for ever his sacrifice and for ever intercedes for his people. At the right hand of God, Christ sits as a king, not of this earth alone, but of all worlds, and from the seat of universal sovereignty over the creation, administers and orders the affairs of the infinite inheritance he has obtained. Therefore he must sit at the right hand of God till his enemies are made his footstool. Now the last enemy that is to be subdued is death, and death shall be swallowed up in victory, only then, when at the appearing of Christ to judge the world, both it and Hades shall be cast into the lake of fire." p. 294.

We have already extended this article beyond the exact limits of just proportion, but we cannot refuse to our readers one extract from "Universal Christianity."

"If the union of the Christian body has long been dissolved, and the parts are separated from each other, and scattered into a variety of fragments, it is altogether owing to the want of charity. What universal gravitation is in the natural world, universal love is in the moral world, while it draws the hosts of created minds towards the centre of the universe, it keeps all the smaller portions of each system in their due place, and maintains undisturbed the harmony of the whole. There needs nothing but the principle of love to reduce the confusion of the Christian world into order, and to bring back every part of the system into its proper place. There need be no change of opinion or protracted discussion among those who sincerely believe in the Lord Jesus; mutual charity alone would be sufficient, silently and imperceptibly to divest them of any peculiarities that mar the fair proportions of the truth. In the absence of dispute, the fundamental principles of Christianity will regain the large space which they ought to occupy in the mind, and differences upon minor points will be cast into the shade, and either forgotten or rejected. All sects that exist among true Christians are merely aberations from the truth. One turns aside to the right and another to the left hand, and a principle of sectarian repulsion keeps them alike remote from each other and from the common centre where they should unite and repose. But universal charity would again draw them together, and the point where they would all meet is the same point where all the rays of truth converge with their full effulgence." p. 320.

Though we may not subscribe *ex animo*, to all and every thing contained in the statements of this excellent work, yet from a thorough persuasion that it is eminently adapted to be extensively beneficial, we do so far assent and consent, as to give it our most earnest and cordial recommendation.

OBITUARY.

MISS MASTERS,

Was the eldest child and daughter of Mr. C. Masters, of Brownrover, one of the deacons of the Baptist church, Rugley, Warwickshire.

We hope this account will operate as an encouraging motive to the heads of families, to early habituate their children to regard the Lord's day, by a regular attendance upon the instituted means of grace. It was the privilege of our young friend to be blessed with pious parents. At a very early period she was carried to the house of God, and as soon as capable of walking the distance, was led by the hand, to meet with the people who kept the holy day.

In our young friend, it was easily to be seen that she was not insensible of her parents' love, nor unmindful of their authority; she was, what every one would say who knew her in her early days, a dutiful and affectionate child. After she had acquired the first rudiments of education, in the immediate vicinity of her parents, she was placed under the tuition of the late Mrs. Dyer, of Devonshire House, Battersea; a circumstance which was always reviewed with considerable pleasure. It was here she formed an intimacy and correspondence with several of the young persons who, like herself, had been placed under the fostering care of their much-esteemed friend and governess. The late amiable and pious Mrs. Leslie formed one of her juvenile companions, and for whom she felt the highest esteem; and a Miss H. with whom she for some time corresponded after she returned from Battersea.

When our young friend returned from school, and again formed a part of the domestic circle, she made herself useful in the family. In her were united the industry of Martha and the piety of Mary. With a disposition naturally amiable, with an enlightened mind, cultivated and improved by means of education, rendered her the pleasing, interesting, and intelligent friend. Her mind was from a child imbued with the principles of divine truth, and she was often the subject of serious impressions; but, as she has often expressed, they were like the "morning cloud and early dew, which soon passed away." Nothing seems to have made such an abiding impression upon her mind, as two discourses which she heard in the year 1826. The substance of the following letter, written to Miss O., Wigston, Leicestershire, will best illustrate this part of the narrative.

"*Brownrover, Jan.* 17, 1827.

"My Dear Friend,

"I feel truly sorry your kind letter has been so long unanswered, but my engagements of a domestic nature are really very numerous. According to your request, I shall endeavour to give you an abridged account of my experience.

"Having always had the privilege of pious parents, and of faithful evangelical preaching, at an early age I was impressed with the propriety, and in some measure the importance of religion; but these impressions, like the morning clouds and early dew, soon disappeared, and were for a time lost, until it pleased God to visit me with a severe affliction, in the beginning of which I felt little or no concern respecting my soul; but the complaint increasing very fast, little hopes were entertained of my recovery. On being told this, I began to reflect seriously on the important solemnities of being called unprepared to appear at the bar of a just and holy God. Here my former impressions seemed to be awakened, and my mind became very much depressed. At this time my father came to me, and inquired as to the state of my mind. I replied, 'Not very comfortable. I feel afraid of being called away in an unprepared state.' I wished

him to have recourse to prayer, as I was fully convinced of my need of a Saviour, and unless interested in the pardoning love of a crucified Redeemer, I must perish for ever and ever. From this time, and I believe in answer to prayer, my mind became more composed, and I felt resigned to the will of the Lord, whether in life or death. My friends, as was natural, were very anxious for my recovery. Frequently and earnestly they besought the Lord for this, who granted their request. After a length of time I was restored, but alas! the uninterrupted enjoyment of health seemed to make me forget the favours and mercies I had so recently received. I appeared to choose the pleasures of the world rather than religion.

"About this time I was sent from home to finish my education, and being placed with pious people, who were very anxious for the welfare of the souls of those placed under their care, they used frequently to exhort us to attend to the one thing needful, and warn us against the danger of delay. Here again my former convictions were renewed; but on leaving school, I seemed to return again to the world, and in a great degree forgot the works of God. Oh! my dear friend, how does the remembrance of these things lead me to exclaim, 'Sure there was never a heart so base as mine, so prone to wander from the path of life!' But even while I express myself thus, I cannot but admire the riches of sovereign grace, and the long-suffering of God, who is not willing that any should perish, but that all should come unto him and live; and who has said, 'Turn ye, turn ye, why will ye die?'

"About this time I heard a sermon preached by our dear minister, Mr. ——, from those words in Jeremiah, 'Is it nothing to you, all ye that pass by? Look and see, was there ever sorrow like unto my sorrow?' I was convinced that the question asked might with propriety be referred to me, as I gave evident proofs that the sufferings of the Saviour were at this time of little or no importance to me. I felt much under the sermon, which feelings were greatly increased in the evening at family worship. My father, addressing us all, and looking seriously at me, in a very solemn manner repeated, 'Is it still nothing to you? Are you determined it shall still be nothing? Will you yet pass by the entreaties of the Saviour—you, who have received so many mercies from him? What, has he still no charms for you? Will you yet resist his invitations?' Although I never forgot these things, yet the evil heart of unbelief, that proneness to the love of the world, together with my listening to the temptations of Satan, who is ever ready to persuade it is time enough yet, I was prevented from becoming decided on the Lord's side. After this, another sermon was preached by our pastor, from those words in 1 John v. 4. From this discourse I was very much impressed, and greatly exercised in my mind. I feared I was destitute of that faith, as the world had so much influence over me—especially as I was afraid of its reproaches. From this time, I trust I was led to make known my wants and requests unto God—Unto him who is ever ready to hear and answer prayer. This I believe was about June 4, and on Sept. 3, 1826, I came forward, with my dear friend Sarah, to profess our attachment to the Saviour, in the face of a gainsaying world, by submitting to the ordinance of baptism, and was admitted a member of the church of Christ at Rugley, a day ever to be remembered by me as one of the happiest I ever enjoyed. Never did I before feel such deadness to the world.

"Your ever sincere friend,
"MARY MASTERS."

Little did our young friend think at this time, that the same month of another year would terminate in her separation from her friend, and introduce her into the society of the blessed.

A few days before the date of the above letter, there is a memorandum, bearing date Dec. 31, 1826:—"I have been brought through the changing vi-

cissitudes of another revolving year. I can truly say that goodness and mercy have followed me. While afflictions have surrounded me on every side, and thousands of immortal souls hurried away into eternity, I have been spared. Oh! well may I be led to adore the God of providence, when I reflect on the transactions and engagements of the year that is about to close. I view it as one the most remarkable in my whole life. What shall I say of it—the year of my professed espousal to Christ? Is it so in reality, or only by profession? If in reality, I shall ever have cause to look back with the greatest pleasure; if by profession only, how great indeed will be my disappointment and remorse of conscience at a future day! How greatly necessary is self-examination on this point! Do I not read that 'they are not all Israel that are of Israel?' Oh! may I then seriously examine my heart, and fervently pray, 'Search me, O God, and try my thoughts; try me, and know my heart!' Oh, may I be a faithful follower of Jesus! May the church of Christ to which I am now united never have cause to regret that I was admitted a member, and that I never may have cause to repent that I gave myself to be united unto it! O Lord, preserve me from the evil that is in the world! May the prayer of the pious Psalmist be daily my prayer—'Hold thou me up, and I shall be safe.' My trials have been various, and some from quarters I little expected, yet the Lord has been mindful of me, and has in great faithfulness verified his promise, that as my day hath been, so his strength has been proportioned unto me. His grace was sufficient, his loving kindness changes not. Trials though not pleasant, 'they make the promise sweet, and give new life to prayer.'

"If I am permitted to enter upon another year, Oh may it be with a fresh determination, in the strength of Jesus, to live more devoted to him! May I reflect more of his moral image in the face of a gainsaying world! I have to lament how little this has been the case hitherto. Oh, thou ever gracious God, preserve me from all evil, keep me unspotted from the world, let the cause of my Redeemer never suffer through any inconsistency on my part! Oh, guard me, and guide me safe through life, and after death receive me to glory!"

We could make many more extracts from her memoranda, but it is time we direct the reader to the nature of the affliction which was the cause of her death, and of her conduct and support under it. In the beginning of the autumn of 1827, she was afflicted with a violent pain in her face and gums, arising, as was supposed, from a carious tooth. She had tried every means which kindness and prudence suggested, but no application either removed or mitigated the pain. After many days of violent suffering from pain, she came to the determination of having the tooth extracted; and, trivial as the narration of this may appear, the operation laid the foundation of that affliction which was protracted to the period of twenty-two weeks, and terminated in death. The extraction of her tooth was followed with a violent bleeding, which for several days baffled every effort of her medical attendant to stop. This brought on great debility and fever, and her constitution received that shock in which all the power of medicine failed ever to remove. She was now confined to her sick room, and every attention was paid, with the hope of seeing her restored to her wonted engagements and privileges in the church of God. But she never more visited the sanctuary, nor engaged in her delightful employ as a teacher in the Sabbath school. She oftentimes was troubled with doubts and fears, lest she should not be what she professed to be. The following minutes, copied from the pen of her father, will best express the state of her mind:—

"October 25. My dear child seemed powerfully impressed that the time of her departure was at hand. She said to her mother, 'I think that I am going very fast, and my mind is so beclouded, or to speak more exactly her own words, I have such a weight upon my mind, that I do not know how to bear it. I

think I have been deceiving myself, that my sins are too great and too numerous to be pardoned; and oh! to die without an interest in Jesus Christ, and to be cast out at last, how deplorable the condition!' Her mother came weeping to communicate these things to me. I immediately went to her, and found her in very great distress of mind, when she told me the same things. I quoted that scripture, 'The blood of Jesus Christ, his Son, cleanseth from all sins;' and said that there was sufficient efficacy in his blood to remove the guilt of a whole world. She replied, 'Ah! but I fear that I have been deceiving myself.' I said, 'I would have you view it as a temptation of the adversary: that God does sometimes permit him to beget these doubts and fears in the minds of his most beloved children for wise purposes, to try their faith, and that their minds might be more intensely fixed upon himself; and also to teach us not to be high-minded, but fear. Such is the malignant cruelty of this enemy, that, as the poet says,

He worries whom he can't devour,
With a malicious joy.

"In the midst of her greatest distress, she told me of a dream that she had a few nights ago. To this I replied, 'The Lord Jesus Christ is the angel of the everlasting covenant, that conveys the spirits of his people to the realms of eternal happiness; that so precious are the death of his saints, that he would not trust the spirits of his people even with a convoy of holy angels; but as we have been reading, 'I will come again unto you, and receive you unto myself, that where I am there ye may be also.' She still had a very great dread of self-deception. I spoke to her from several passages of Scripture. I asked what reason she had to assign for supposing she had deceived herself. Have you done any thing in professing the name of Christ with a view to deceive? She replied, 'No, I trust I have not: I never have had any cause to repent in any thing I have done in that respect. But I can say,

'Twas love that made my cheerful feet,
In swift obedience move.

I said, 'My dear, hope still in God, for I trust you will yet praise him; weeping may endure for a night, but joy cometh in the morning.' This I trust was happily realized, for while I was writing this, she was engaged in the exercise of prayer, and her faltering tongue

'Broke out in unknown strains,
And sung surprising grace.'

She also turned that hymn into prayer:

His love in times past forbids me to think
He 'll leave me at last in trouble to sink.

In her address to the Saviour, she termed him the chiefest among ten thousand, and altogether lovely, and entreated him to manifest himself to her in this trying hour. She knew he was able to save to the utmost all that come unto God by him; she expressed her gratitude to him for past favours, and begged his blessing and presence through the day.

"Oct. 26 and 27. Was very dull, and much inclined to doze through the day. Saturday night she was very ill, and at intervals delirious, till the Sabbath morning. When her perspiration again returned, she was a little revived. She asked me to pray with her, and I did so; and observed that we had often taken sweet counsel together, and walked to the house of God in company. 'Ah!' she replied, 'I have generally enjoyed the worship of God very much.' I read the 84th psalm, which seemed to breathe the very desire of her soul. She enjoyed the conversation of her friends very much, and especially her highly-esteemed friend and pastor. She said he always did her good when he came. She felt a great respect for him, and called him her spiritual father. She often expressed her gratitude to God for this kindness in a very striking manner, and manifested the most filial affection towards them, which constrained me to spend a great deal of my time with her during her affliction. I have had many happy seasons in prayer and conversation with her, and she has often

expressed that she has felt much interest in them. On one occasion, towards the latter period of her illness, I read the 14th of John, and made a few remarks, and prayed with her, when she said, 'Truly this has been a time of refreshing from the presence of the Lord.' Being a little better for a few days, she had a faint hope that she might recover, but this hope soon fled; her strength decreased, and the disease gained ground. Seeing her mother very much affected, she said to her, 'My dear mother, I hope you will feel resigned and be passive in the hand of the Lord. I trust I am.' After this she had no particular ecstacies of soul, but possessed a solid, well-grounded hope (I trust) in the merits of Jesus Christ. This hope was now become as an anchor to her soul, and enabled her to bear the weight of her affliction with great patience, and often with cheerfulness to the divine will. She would often say, 'The Lord will do what is right.' Whenever her friends or acquaintance came to see her, and especially young persons, she always took the opportunity before they left, of endeavouring to impress their minds with the importance and the necessity of real religion. She exhorted them to seek the Lord while he was to be found, assuring them that they could find no real happiness but in the ways of God.

"She often regretted that she had no more strength to tell them of the pleasures and enjoyments of religion, but expressed an anxious hope of meeting them in a better world. She reminded them, that although they were then in health and strength, they knew not what might soon befal them; they might very soon be brought into the same situation as she was, and then what will you do, if destitute of a saving interest in Jesus Christ? 'What should I do now,' she would say, 'if I had a Saviour to seek, and had no divine support from him? Be admonished from one who now lies on a sick and dying bed, one who earnestly desires your immortal welfare, now to let nothing divert your mind from attending to the salvation of your souls. Prize the privileges you are favoured with—they will soon be gone; the world may laugh and jeer at you, but what is this in comparison of being found in Jesus Christ?'"

On the Sabbath morning, Jan. 20, 1828, she sent her christian regards to her pastor, requesting him, in the mention that he might make of her in his prayers, that he would entreat the Lord for her dismission, and not to pray for her recovery. His requests were soon granted, for on the Thursday, the 24th, her immortal spirit took its flight, to dwell with her Redeemer, the very day she had attained the age of 21 years. By request, her pastor attempted an improvement of her death on the following Sabbath, to a very crowded and attentive audience, from a passage which she had chosen for that purpose, Job xix. 25.

INTELLIGENCE, &c.

DOMESTIC.

Recent Deaths.

Died, on Lord's day, August 29, Mr. John Morris, pastor of the Baptist church meeting at Borough Green, in the parish of Wrotham, Kent, in the 77th year of his age.

In the 66th year of his age, Mr. Thomas George, for several years a deacon of the church in Eagle-street, and for the last few years a member of the church in Henrietta-street. His remains were interred in the vaults below the chapel of the latter church on the 20th of September, when the Rev. Joseph Ivimey delivered an impressive address; and on the following Sabbath his death was improved before a large congre-

gation, by his pastor, the Rev. Thomas Thomas.

On Thursday, Sept. 2, at Ely, the Rev. W. Rushbrook, who had been the minister to a small congregation of Baptists in this city for the last seven years. He was removed at the early age of 36 years, from an affectionate wife and eight children, with the prospect of an addition, altogether unprovided for. So small was the salary Mr. Rushbrook received from the people to whom he preached the word of life, and so great was the demand for the supply of his numerous family, that he could never spare the annual pound, as a subscription to the County Society; but he died comfortably, and even triumphantly in the Lord, committing his family to Him who hath said, "Leave thy fatherless children, I will preserve them alive; and let thy widows trust in me."

SLAVERY.

To the Editor of the Baptist Magazine.

SIR,

In the Circular Letter on the above subject, forwarded by me to our respective congregations, it was distinctly stated that the Petitions "*might be forwarded by post, free of expence, if* ADDRESSED TO A MEMBER OF PARLIAMENT, LEFT OPEN AT THE ENDS, AND INDORSED WITH THE WORD 'PETITION.'" I am sorry to say, that inattention to this recommendation on the part of some of our ministers, has put the Committee of the Anti-slavery Society to a heavy expence for postage. I request you therefore to insert this note, for the purpose of preventing any further charges of that kind. While writing on this subject, I take the liberty to suggest, that all the petitioning congregations should embrace an early opportunity to make a public collection, towards the general expences incurred by the Committee, and transmit the amount to the Treasurer, Samuel Hoare, Esq. 18, Aldermanbury.

Yours, &c.

JOSEPH IVIMEY.

51, *Devonshire-street, Queen-square, October* 26, 1830.

P.S. The note requested, stating the number of signatures, should be unsealed, and inclosed with the Petitions.

SLAVE POPULATION OF THE BRITISH COLONIES.

(An Abstract from the Report preparing for the House of Commons.)

Antigua	29,839
Barbadoes	81,902
Bahamas	10,841
Berbice	21,319
Bermuda	4,608
Demarara	69,467 or 87
Dominica	15,392
Grenada	24,342
Jamaica	331,119
Montserrat	6,262
Nevis	9,259
St. Christopher	19,310
St. Lucia	13,661
St. Vincent	23,589
Tobago	12,723
Trinidad	24,452
Virgin Islands	5,436
Mauritius	76,774
Cape of Good Hope	35,509
Total	825,804

Petitions to both Houses of Parliament, from the Body of Dissenting Ministers meeting at the Library, Redcross-street, are now in progress, founded on the following Resolutions:

At an Extraordinary Meeting of the General Body of Protestant Dissenting Ministers of the three Denominations, residing in and about the Cities of London and Westminster, held at Dr. Williams's Library, Redcross-street, on Tuesday, Oct. 12, and, by adjournment, on Tuesday, Oct. 19, the Rev. JOHN COATES in the Chair:

Resolved unanimously—

That in the deliberate judgment of this body, slavery is contrary to justice and reason, to the inalienable rights of humanity, and to all the principles of the Christian religion.

That the existence of slavery in the colonies of Great Britain is inconsistent with the spirit of the British constitution, and injurious to the best interests of the empire.

That notwithstanding the attempts which have been made by the British Legislature to better the condition of the slaves in the colonies, the melancholy facts appear to this body to be fully proved, that degrading and cruel severities are still inflicted upon them; and that a barrier is placed against their moral and spiritual improvement, by the discouragement of their marriage, and the forcible separation of such as have been united in the marriage tie, and by an intolerant interference with their Christian rights and privileges.

That on these grounds, this body feel it to be their bounden duty to address petitions to both Houses of Parliament, earnestly praying them to adopt, without delay, such measures of justice and sound policy as to them shall appear most effectual for preventing slavery in the British colonies from being transmitted to posterity, and for abo-

lishing it with regard to the existing generation. THOMAS REES, Sec.

At a Special Meeting of the *General Union of Trinitarian Protestant Dissenting Ministers*, residing in and about the Cities of London and Westminster, held at Trinity Chapel, Leather-lane, Oct. 18, the Rev. JOHN STYLES, D.D. in the Chair:

It was resolved,

"That the following petition for the immediate abolition of slavery in the West Indian colonies be adopted, and published in the Times, World, and Record newspapers."

And at a special meeting of the *Board of Congregational Ministers*, residing in and about London, held at No. 26, Austinfriars, on Tuesday, Oct. 19, to take into consideration the subject of slavery, the Rev. J. HOPPUS, A.M. Professor of Mental Philosophy in the London University, in the chair: Resolutions embracing the same great object were unanimously agreed to.

Our limits will not allow us to do more than announce the fact and design of these Meetings; the petition adopted at the former, and the resolutions passed at the latter, will both be found in the World paper for Oct. 25, to which we must refer our readers; while the simple fact of such a simultaneous movement on the part of the London ministers, to secure the same object, will shew to our country friends the state of metropolitan feeling, relative to this great national iniquity.

We rejoice, however, that this feeling is not confined to the metropolis, but is fast spreading itself through all parts of the British empire; so that in the last Number of the Anti-slavery Reporter — a work, whose pages are solely devoted to this subject—the Editor is compelled to state—"It would be beyond our power, and would far exceed the capacity of our pages, to enter into any detailed account of the various meetings which have taken place during the current month, with a view to promote the early and entire extinction of Negro Slavery." May this feeling which has thus been enkindled, of holy indignation against the foulest outrage on justice and humanity, that ever stained the annals of a nation, still rise in its intensity, and be expressed in immediate petitions to the Government, from every congregation of professing Christians throughout this land of freedom. And we take this opportunity of calling especially upon the ministers of the Gospel, to avail themselves of their official influence in hastening the extinction of colonial slavery. Let them, by addresses from the pulpit to their respective congregations, endeavour to arouse them to a just sense of the enormity of this national crime, and their individual duty to lift up a voice against it. This has already been done in several instances, and we trust it will be universally adopted. Assuredly it is no desecration of the sacred office, thus to endeavour to remove one of the greatest impediments to the moral and spiritual improvement of 800,000 fellow-beings destined for immortality, and thereby relieve ourselves from a load of awful responsibility which at present rests upon our character as Christians, as Britons, and as men.

Mr. Edmund Clarke, of Truro, has favoured us with an excellent Address relative to the abolition of this cruel bondage. It has been already we believe, extensively circulated, but its importance and appropriateness at the present moment, will fully justify us in inserting it in our pages.

ON FRAMING PETITIONS TO PARLIAMENT.

As it is intended again to apply to Parliament on this momentous subject, it is desirable not only that petitions should be forwarded early in the Session, but that they should possess such characteristics as will ensure their success.

They should be directed to one object: they should convey, in reference to that object, the temperately expressed, yet importunate requirement of the whole British community.

Should the forthcoming petitions against slavery possess these two features, the abolition of that odious crime must speedily be accomplished. These are not times in which a Ministry, a body of representatives, or a House of Peers would withstand such an appeal as this!!

What is the object to which the prayer of every petition should be directed? It is that *an early day be fixed, after which Slavery in the British dominions shall utterly and irrevocably cease.* Let all the minor details of policy, commerce, finance and compensation be deferred to the consideration and adjustment of government; while the public solicit the early extinction of Slavery as a measure of paramount, stern and uncompromising justice!

To make amelioration any longer a prominent object will be delusive. To obtain the mitigation of slavery, it now appears indispensable to abolish slavery itself. The experience of the last seven or eight years has demonstrated the folly of expecting any valuable improvement from the colonists. Their principles have been perverted, and their feelings have been obdurated by a long and demoralising familiarity with the system in which they have been tutored; so that every meliorating provision will be rendered nugatory by the habits and imagined inte-

rests of the very men who must be its executors. Besides, the time consumed in obtaining, or endeavouring to obtain amelioration, is so much lost to the ultimate design of abolition. For the last-mentioned reason, it is inexpedient to render the emancipation of slave children, at birth or any other time, a separate object of solicitude; to say nothing of the difficulty of providing for children whose parents would remain slaves, or of the injustice and cruelty of retaining a parent in bondage while his offspring is declared free.

Should any object to immediate emancipation; it is replied that justice to the slave, and regard to his owner's interests, both require it. If we have wronged the former by enslaving him, he ought to be instantly liberated. To make him toil for the purchase of his freedom, under the idea of preparing him for his recovered rights, would seem to add insult to injury. The proprietor represents his property as depreciated by the agitation of the subject. For his sake then, let the question be set at rest as early as possible, and he will instantly know what ulterior measures his interests require him to pursue.

Besides, the advocates for gradual emancipation must admit that every process, however long its course, must at some time or other reach its termination. Has not the slave for years been graduating for his freedom? Did not the abolition of the trade in 1807, proclaim to him the approaching extinction of the slave market and of slavery itself; and have not eight years nearly rolled away, since the far famed resolutions of Parliament announced to him our determination to lighten, and then remove his chains? Surely it is time, even on the gradual scheme, to bring slavery to a close!

But will it be safe to emancipate immediately? The answer is unhesitatingly affirmative; and the following reasons will form its justification. 1. For many years past, both the slave and his owner have had reason to be assured that slavery must ultimately cease; and therefore the minds of both have been long undergoing an anticipatory preparation. 2. Almost every slave has been more or less accustomed to certain modes of labour, comparatively uncompulsory, which must render him at any time easily convertible into a free labourer, willing to serve for a fair remuneration, and to subsist contentedly on the produce of his industry. Some, for instance, have worked by task, others have hired themselves to various occupations on paying their owners a certain compensation; — many have been habituated to the milder form of domestic servitude; while the great body of predial slaves, after all their whip-driven toils in the field, receive no wages but still labour for their subsistence by cultivating the small portions of land allotted to them under the name of provision grounds. 3. There are already in the colonies 90,000 free people of colour, a greater number than the whole of the whites, most of them intelligent and respectable, and in some islands possessing half the property. 4. A very large proportion of the slaves have, with the encouragement of some proprietors, and notwithstanding the violent oppositions of others, been brought under the elevating and holy influences of true religion. 5. All experience teaches that acts of justice and humanity, such as the immediate liberation of the enslaved would be, may at any time be performed with safety. 6. Numerous cases of immediate emancipation have taken place, under great diversity of circumstances, not only with safety, but with advantage to their owners. In proof of this, reference may be made to various publications.*

On the grounds briefly stated, it is hoped that all the petitions of the empire will concur in the one just, humane, patriotic, politic, safe, and more than all, the christian entreaty, that after an early day, slavery may be no more!!

As to the second character which it is desirable that the proposed addresses to Parliament should assume, it is only requisite that every friend of the negro should employ a small portion of effort in his immediate locality; and the elements of British and Christian feeling will kindle in every place, and burst forth in one sacred and universal flame.

The trifling expence and trouble of circulating pamphlets, and preparing petitions on parchment or paper will surely be incurred without regret. Every city, town and village, will doubtless come forward, while every christian congregation, of every denomination, in every town and village, will present its own petition to both Houses of Parliament.

And why should not the number be increased by a separate petition, either to her Majesty or to the legislature, from British *females* of every town, village and congregation? Do not the overwrought and unrecompensed labours, the unfeeling violations of maternal tenderness, the wretched

* The following may be easily obtained and ought to satisfy the most incredulous: "Consequences of Immediate Emancipation," Nos. 1 and 2, Wright and Bagnell, Bristol; and "Negro's Friend, No. 13, on the Ease, Safety, and Advantages of Liberating the Enslaved Negroes, and on Compensation to their Masters."—Harvey and Darton, London.

indecencies, the brutal floggings, and other heart-rending woes to which their negro sisters are subjected by slavery, constitute a case for whose effectual relief the daughters of Britain, virtuous, happy and free, may laudably exert their utmost sympathy and zeal?

Ministers of the Gospel! Disciples of Jesus! Friends of man! Patriots! Fathers! Mothers! Brethren! Sisters! come forward —be in earnest! Your country is disgraced by holding 800,000 of her subjects in a slavery more cruel and grievous than that of pagan antiquity! Religion is outraged! Justice and humanity weep! Resolve to seek redress. Convince the legislature that while respectful, you are earnest; that while obedient for conscience sake, you are determined to employ every religious and constitutional means till the crime of slavery be abolished! Christian! let your petition to an earthly power be accompanied with prayer to the supreme Director of all, and the cause of righteousness *must* prevail. The sighing of the prisoner, and the groan of the captive shall be heard in heaven; and the decree shall go forth,—"Thus saith the Lord of hosts, even the captives of the mighty shall be taken away, and the prey of the terrible shall be delivered."

EDMUND CLARKE.

Truro, Oct. 7, 1830.

ORDINATION, &c.

HARWICH, ESSEX.

On Tuesday the 13th April last, Mr. R. E. Webster was set apart to the pastoral charge of the Particular Baptist Church in Harwich, on which occasion Mr. Cowell of Walton, Mr. Francis of Colchester, Mr. Hatch of Ipswich, and Mr. Clarke of Thorpe attended and engaged in the services of the day. It may perhaps, be pleasing to the denomination, to learn that the church consisted of twelve members, to which two more have since been added by baptism, and one by letter. The formation of this interest is of comparatively recent date. About the year 1814, some friends who were united in the distinguishing truth of the denomination, were gathered together in Providence, and used to meet for prayer and mutual edification at one another's houses.

In 1816, Messrs. Cowell and Hatch baptized three or four of the brethren, who then began to meet in the Meeting-house formerly occupied by the friends, which the Baptist congregation have constantly used ever since, and indeed by exertion among themselves, and some little assistance from friends, have even been able to purchase: it is but a small house of 15 feet by 20, and in a very obscure place, so that after the formation of a church in 1821, under the pastoral care of Mr. Margerum, the congregation did not increase, and in 1824 their minister was obliged to leave them. From that time the little society has been kept together aided by the ministerial services of Mr. Webster.

Since his ordination the friends have felt themselves sufficiently strong to rent the Old Methodist place of worship, hoping to be more useful by holding their meetings in a more public situation and by being better known. This meeting-house was opened in the Baptist connection on the 7th day of September, the services of the day being conducted in the following order. In the morning by the Rev. James Spriggs of Ipswich, who read the 13th Heb. and preached from the 13th and 14th verses; in the afternoon by the Rev. A. K. Cowell of Walton, (a good friend to the cause,) who preached from Rom. xv. 29. The market and state of the weather militated very much against the attendance in the earlier parts of the day, but in the evening the Rev. G. Francis of Colchester, preached to a crowded and attentive audience from Cor. iv. 2. The hymns were given out by the pastor. The prospects here and in neighbouring villages are encouraging, and it may not be unadvisable to add, that if any of the friends in London or the country should visit this convenient watering place, it would be esteemed an act of kindness if they would enquire for, and support this infant cause. Harwich is singularly blessed with an evangelical clergyman, a faithful independent Minister, a Methodist interest, and last, not least, with a Baptist Church of Christ. May the little one become a thousand, and the small one a strong nation.

NOTICES.

The church and congregation under the pastoral care of the Rev. J. B. Shenstone, are removing from Eldon Street, Finsbury, to worship with the people assembling in Mill Yard Chapel, Leman Street, Goodman's Fields, where in future there will be preaching every Saturday, in the morning at eleven, in the afternoon, half-past two; and a lecture on Friday evenings at half-past six. (See list of lectures on cover.) On Thursday, Nov. 4, these services will be commenced, when the Rev. W. Newman, D.D. will preach in the morning at eleven; and the Rev. F. A. Cox, LL.D. in the evening at half-past six.

We are requested to state that the Sixteenth Annual Report of the Baptist Irish Society is now ready, and will be sent to the subscribers.

IRISH CHRONICLE,

NOVEMBER, 1830.

We have no doubt it will be acceptable to the friends of scriptural education to be informed, that since the commencement of the operations of the Baptist Irish Society, more than *sixty thousand* children and adults have received instruction in their schools. Many gratifying results have from time to time been recorded; one of these will be found in the letter of Thomas Barry, in the present Chronicle. Far the greater number of instances of advantage, it is probable, remain at present concealed; but they are nevertheless silently and gradually preparing the way for the arrival of a state of things in Ireland, of which when it appears it will be said, "This is the Lord's doing, and it is marvellous in our eyes." The expenditure of the last year is more than *three thousand pounds*.

To the Secretaries of the Baptist Irish Society.

Limerick, Sept. 18, 1830.

My Dear Sirs,

It is impossible for me to describe, within the limits of a letter, the interesting occurrences of the past month, even in this department of the Society's blessed operations; and if you, and the gentlemen of the Committee, and the friends of the Society and of truth, saw what I have, and enjoyed the pleasure of communicating saving and sanctifying knowledge, by the light and life-giving Gospel of salvation, to those who were neglected, and wretched, and ready to perish, you would rejoice and be glad, and all would double their exertions in their work of faith and labour of love.

I have reason to hope that my journey to the west has been attended with the divine blessing. I preached a number of times to crowded congregations, who came from different parts of the country, and on their return, I trust they will carry a savour of the gospel with them to their respective homes.

At Clarefield, about five miles from that, I also preached a number of times; the congregation was nearly doubled every time I preached, until a large farm house was crowded out. The poor people became very much attached to me; they were greatly neglected. Some of them told me they had no Testament nor Bible for thirteen years! There is now a school for their children under the Society, patronized and assisted by Captain C. of M. P. an excellent man, and his wife, a pious and worthy lady, and in whose house I have repeatedly expounded the Scriptures. There are 114 children in attendance in the school, and they are making great improvement.

I preached in another place, the name I do not now recollect, about two miles from Clarefield, across a long and dangerous ferry. The room was full of people. Some of them were tinged with popery principles. Before I began to preach, a person put questions to me about extreme unction, purgatory, &c. before the congregation, which I was glad of, as I disproved them to the great satisfaction of the people, and then preached the glorious gospel of salvation. I have circulated a great number of tracts, Testaments, and Bibles. What a blessing our Society has been made! and though there is great and persevering persecution, many are sensible of its advantages. After preaching at Clarefield last Lord's day fortnight, to a greatly increased congregation, when returning, about a quarter of a mile from where I preached, there were about 400 papists ball-playing in a field. They gave me a great shouting. Poor persecuted J. Nash was with me. I took off my hat and bowed to them, as if I understood they were cheering me.

I have been long journeys since my return, visiting the schools and preaching in different counties; and though Limerick is in the centre of my labours, I do not see my family frequently for fifteen or sixteen days together.

The number of children in the schools has very considerably increased the last quarter, and there are applications for new schools. A pious clergyman of the Establishment called upon me for two the day before yesterday, and said, whether they were able to establish them or not, in consequence of the priests' vigilance and opposition, that our Society deserved a subscription, for that it really should be encouraged and supported.

After preaching last Lord's day evening at Camas, to a large congregation who were formerly papists, Captain J., Mr. B.'s brother-in-law, said, "Much credit is due to the Baptist Society, for they will circulate and preach the Bible every where." I was at Birr, or, as it is now called, Parson's Town, in the King's county; I met T. T., Esq. of Borrisokane; he told me he was,

about to establish a male school in addition to our female one at Borrisokane. I took him to see our schools at Birr: the school was so full he had scarcely room to stand, and he was so delighted and pleased with the progress of the children, and method of teaching, and books, that he requested to have his school established under our Society. I might mention many interesting things, but must conclude.

W. THOMAS.

To the Secretaries.

Sligo, Sept. 18, 1830.

DEAR BRETHREN,

The peculiar circumstances to which I referred in my last, as occasioning such an inattention to the objects of our solicitude in this country, having passed away, (though a dreadfully bad party feeling remains,) I have not now to complain of that indifference. There is, indeed, still cause to lament over the *kind* of attention that is paid to our proceedings by a certain class, it being that of *hostility;* but we shall do well to make use of it as an additional stimulus to exertions and perseverance. I recently heard an observation at a Bible Meeting, from a very pious man, that struck me forcibly, viz. that "the opposition of *enemies* to the cause of the Bible, of missions, &c. is not the occasion of their want of progress; but the apathy or want of zeal in their *friends.*" Without staying to debate whether the *sole* cause rests here, we shall do well to make the best use of the observation, by an increase of zealous exertion.

But though I have to speak of opposition, yet it is only to heighten the cause we have for gratitude to God, for the success which continues to attend our efforts. You will perceive by the journals of the readers, that their labours are not in vain; and in reference to the schools, I have great satisfaction in stating, that the last inspection of them was as gratifying as any that I have attended since I have been in the country.

The progress made by the children was particularly pleasing, and the increasing number of Roman Catholic children in attendance, is a proof of what are the views and desires of the *people,* and how they would act, were they permitted, or if they would dare to think and act for themselves.

I have also to mention, that during the last six weeks I have had more applications for new schools than in the same space of time within my recollection; but am afraid of intruding too far on the funds of the Society. The same caution induces me now to inquire, if, should the state of the country justify it, there shall be, as usual, night schools established for the next six months, and if so, to what extent? I have repeatedly stated my opinion respecting these schools, which is, that when properly conducted, they are extensively beneficial, particularly as affording an opportunity to adults to obtain instruction. You will please therefore to reply to this question immediately after the next Committee meeting, as the evenings are now sufficiently long to begin these schools.

J. WILSON.

To Mr. Allen.

Ardnaree, Sept. 11, 1830.

REV. SIR,

After the lapse of another month, I am happy to inform you that the operations of the Baptist Society are still proceeding with increasing success. Priestly persecution has in a great measure ceased, and were the priests even to persevere, to prevent the people from reading, hearing, and searching the holy scriptures for themselves, it would be only labour in vain, as very many of the inhabitants of this country think they were too long deluded by priestly superstition; consequently, they are now resolved to read, mark, and judge for themselves.

Since I wrote last, I have visited several families both in this town and its vicinity, read and talked with many persons, principally Roman Catholics. There seems to be an increasing desire manifested by those poor people to hear the word of God read and explained to them, particularly in their vernacular tongue: by those plain and simple means, many bigoted papists were enabled to quit the mass, and have no more to do with priestcraft. During the last thirteen years, I have repeatedly read portions of the scriptures, and talked with several persons who were then wearing scapulæ, rings, beads, cords, crucifixes, with many other emblems of superstition, and were for many years in the habit of going far and near to perform stations and other superstitious pilgrimages; but were afterwards enabled, through the mercy of God, to shake off their popish yoke and trammels, and to put their sole dependence in the merits of a once crucified, but now exalted Redeemer; and such of them as are in the land of the living are openly professing the Protestant religion, and worshipping God, who is a spirit, in spirit and in truth.

A few days ago, in the neighbourhood of Foxford, I had an interesting communication with a parcel of men that were making a road. On my way to one of our schools, I went into a cabin to avoid a shower of rain, and they also came in where I was. I then made it my business to read portions of the scriptures and talk with them in the Irish language. They seemed rejoiced to hear

the gospel read and explained in their own tongue, and when some of them prayed for the preservation of my health and future happiness, others of them said that they did not know why their clergy should forbid the people to read that good book: another replied, it is lest we should know any thing but what they are pleased to dictate to us.

On the 8th instant I saw an instance of the utility of reading and circulating the scriptures. A man, about eighty years of age, came to my house, from the parish of Kilbrede, fifteen miles from this town, seeking an English Testament. He said he had often heard me read the scriptures in the village that he came from. He can read English, and I like his conversation. I read and conversed with him touching the one thing needful. The people of Ardvally, three miles from Ballina, say they will attend your lectures.

R. MULLARKY.

To the Secretaries.

Eden Cottage, Sept. 11, 1830.

DEAR BRETHREN,

I proceeded to Athlone, and on Lord's day, the 22d, at ten o'clock, while preaching from 2 Chron. xxv. 2. the Lord seemed wonderfully to preside over the assembly, and to manifest himself unto us indeed; nor was it less so in the evening. Monday, the 23d, I inspected the school there. Almost all the children who had left it are now returning; I admitted 25 of them, leaving on the books 103. It is in every other respect prospering. After this I proceeded to Baylin: the house was crowded—several had to take their seats in an outer apartment. The power of God manifestly accompanied the word; all seemed to feel it and know it, and with one consent to say, "It was good for us to be here."

Tuesday, the 24th, I inspected the school at Moall: 58 chapters were then repeated by 23 children, seven advanced from the readers' to the repetitioners' class, five from the spellers' to the readers', and 14 from the alphabet to the spellers' class; two admitted, 26 dismissed, eight leaving; now on the books 127; and 217 chapters have this quarter been committed to memory. Not one child, out of 33, left the school for the bidding of the priest. The improvement in this school gives great satisfaction to the parents of the children, and has gained the applause of the whole neighbourhood. It is generally believed that my challenge to the priest has served the school, and the cause of God in general. I had only time to eat my dinner, when I had to return, and was greatly cheered at the sight of so many decent and respectable persons that came out to hear the word. Next evening I lectured near Ballymore.

Thursday, the 26th, I was taken, by a friend to education, to see a school he wished to place under your patronage. There are about fifty Catholics, and but four Protestants in it. The master seemed highly delighted at it, until he was informed the scriptures must be committed to memory, and that no catechism would be allowed; then he exclaimed, "Our priest will never consent to it." I took out my day-book, and shewed him how many children we have on our list at other places. It seemed to astonish him much, but all was in vain; we had over again, "Our priest will not suffer it." My friend, who is a Protestant, and has stones drawn to build a school-house at his own expence, felt quite indignant, and said, "When the house is finished, he shall never teach one hour in it." I proceeded to Barry, and preached in the evening.

Friday, the 27th, I inspected the school there: 51 are on the books, besides seven admitted. The same day inspected the Kenagh school, in which are 46, and admitted 14. Several of these are young men, now learning book-keeping. I preached in the evening, From this I returned home, and on Lord's day, the 29th, preached at Barry the usual times. Several persons, for want of employment, are emigrating to America. In the interval between the times of worship, several letters from persons to their friends and relatives who had gone there, were brought for me to read. A Catholic young woman, who had been educated in our school here, on landing at New York, went with her letters of recommendation to the house of a gentleman, seeking for service, when he propounded the following questions:—"Can you read?" What books have you read?" She answered, "Mostly the New Testament." He went out, and soon returned with one in his hand, and said, "Now, read some of this." She did so. "I am sure," said he, "if you have read the Testament at school, you must recollect some passages in it." She requested he would hold the book in his hand, and ask her to repeat any chapter in it, which she did, to his great astonishment. His next question was, "How is it that you, a Catholic, read the Testament at school, are not the priests opposed to it?" "Yes," she replied, "but that was a Baptist free school." She was not only employed, but soon adopted as the lady's companion. Here is the fruit of your education—a young female, through poverty and want, driven from her native shore, by your means has been put into the bosom of comfort. Since this I have preached at Rahere and Tullamore. When at the last place, I never found more encouragement; the place was filled, and we had a good time.

J. M'CARTHY.

To Mr. Allen.

Ardnaree, Sept. 13, 1830.

Rev. Sir,

The schools which I had inspected last week, afforded strong and pleasing proofs of their utility, as a general improvement of both teachers and pupils in the word of God has taken place. Ardent desires prevail among the Roman Catholics to be furnished with Irish Testaments, and bigotry and superstition, about being overthrown by the weapons of the gospel, now lurk in the remote parts of our country, chased by the operations of the Holy Spirit out of those parts enlightened by means of the Baptist Irish Society. The blessings we enjoy through the good people of England are many, and we gratefully acknowledge them; and I earnestly hope that the many prayers offered at the throne of grace, by those who have been called from darkness to light through them, will ascend as the morning and evening sacrifice, to the presence of Him who is able amply to reward their labour of love, by hastening the period when all shall be acquainted with Christ Jesus, casting their traditions aside, and searching that word that speaks peace to the conscience, by exhibiting an atonement for sin and uncleanness.

A young man, my next-door neighbour, is become much attached to the Bible; he borrows mine every Saturday morning, and I trust makes a good use of it, as he is very serious since he commenced. His brother attended your preaching, and since the publication of your addresses to the inhabitants of this town, both have been much benefited. The younger is too poor to purchase a Bible, and I hope he will be considered a fit object to get one.

After inspecting Mudge's school of Fruhun, I read Luke i. Matt. iii. John iii. and a few verses of different Epistles in the Irish language, for a number of men who came to the school-house. They appeared highly pleased, and two of them requested that I should recommend them as desiring Irish Testaments. Two of the boys made the same proposal, and a man requested one for his son, who had been absent. All united with one consent in praising and praying for those through whom their children received education, and although the villagers are superstitious, as I learned from the circumstance of seeing many of the children wear charms about their necks, yet 80 were in attendance, and the thirst for knowledge that prevails will lead to good.

The school taught by Hart, of Glenadaugh, although situate in an unenlightened neighbourhood, and persecuted by a determined foe to the Bible, was tolerably well attended. The senior class, chiefly composed of grown boys, appeared to treat the scriptures with some levity. I pointed out to them the impropriety of such conduct, and read in the Irish Testament the same chapter they had been reading. This produced the desired effect; they immediately became serious, and an impression was made that I trust will not be easily effaced. Thus I had the pleasure of seeing the book of my God treated with proper respect, through the simple means of a chapter in the Irish language.

I endeavour on all occasions to promote the cause of the gospel, and I anxiously anticipate the time when, through your instructions, I shall be better calculated to labour in God's vineyard, which is the chief end of my endeavours. My whole life shall be devoted to the cause which I have so much at heart, and I hope that, from the opportunity I enjoy, along with the grace of God, I may at a future period be useful. May a blessing accompany your exertions, as well as the Society's generally!

Thomas Barry.

CONTRIBUTIONS.

	£.	s.	d.
Collected by Rev. S. Davies to Oct. 14.			
Mr. Crossfield, Liverpool	0	10	0
At Lancaster	14	12	0
Kendal	2	17	6
Milthorpe	3	0	0
Broughton	1	3	6
Whitehaven	5	14	6
Workington	1	15	0
Maryport	4	10	7½
Carlisle	1	5	1
North Shields	6	2	6
South Shields.....	5	8	3½
Cold Rowley and Broomley	3	0	0
Newcastle	25	14	0
A Country Friend	5	0	0
A Donation from J. K., by M. Fisher, of Liverpool, through the medium of Dr. Steadman, of Bradford	40	0	0
Collected at Reading, by Mr. Welsh of Newbury.....	18	18	0
Olney Penny Society, by Mr. Wilson.....	3	0	0
Mr. Rose, of Haddenham, by Mr. Ivimey.....	1	0	0
Books for school rewards have been received from Mrs. H. Hawkins, of Stroud, to the amount of	1	1	0

MISSIONARY HERALD.

CXLIII. NOVEMBER, 1830.

Subscriptions and Donations in aid of this Society will be thankfully received at the Baptist Missionary House, No. 6, Fen Court, Fenchurch Street, London: or by any of the Ministers and Friends whose names are inserted in the Cover of the Annual Report.

FOREIGN INTELLIGENCE.

CALCUTTA.

Mr. George Pearce, who resides at a village near this city, has lately forwarded to the Society a letter, which contains much interesting information, with extracts from his journal, &c. It is dated Chitpore, April 10, 1830.

"The late cold weather has been to me the best season for the dissemination of the word of God, that I have enjoyed since my residence in the country. Having been less incumbered with other things, and being better acquainted with the language of the people than in former times, I had more leisure for going abroad, and felt more courage in doing so. During my late excursions for preaching the gospel, I have visited about twenty villages, some of them repeatedly, in which to multitudes the way of salvation by Christ Jesus our Lord has been fully declared. Of the success of my labours I can say but little. The great majority that have been addressed have heard with attention, and many have confessed that the way of salvation by Christ is the good and the right way. But here I must at present leave them, perhaps till the judgment day, when the result of all our labours will be known. It is consoling to reflect, while mourning over the want of apparent success, that God will not suffer his word to return unto him void, but will accomplish that whereunto he hath sent it. Within the last four months some things have occurred in reference to the enlargement of our Redeemer's kingdom, which you will rejoice to learn: it is however probable that brother W. H. Pearce has written to you on the subject. About 50 miles from Calcutta to the south, there is a village called Kharee. Three or four months ago some of the inhabitants of this place visited Luckautipoor, another village nearer us, where some of our recent converts reside. By intercourse with these native Christians, the Kharee people learnt something of Christianity and became considerably impressed with what they had learnt, so much so that on their return to their own village, they determined to abandon caste and avow themselves Christians. After doing this, they felt desirous of becoming acquainted with the missionaries in Calcutta, and soon afterwards accompanied the Luckautipoor brethren on a visit to this city, where so long as they remained they regularly attended Christian worship conducted by brother W. H. Pearce. Thus commenced our acquaintance with this people, and you will be delighted to hear what it has come to. We have now in that village about forty persons, men, women, and children, who are, I trust, for ever lost to Hindooism. They are out of caste, having voluntarily relinquished it. They now no longer rank as idolaters, for they have demolished and thrown away their idols. They are now no longer under braminical influence, but they are, (I cannot say with certainty, genuine Christians, though of some I dare not say the contrary,) professedly Christians. They observe the Lord's day, they meet together for singing hymns, reading the Scriptures and prayer, and they are some of them desiring baptism. I wish to put no colouring on this subject, but represent it as it really appears. A few of these people seem to be seeking salvation, and afford us pleasing hopes. Others that are united with them have in all probability been induced to join through the influence of family connections. Be that as it may, we conceive that in them all there is occasion for us greatly to rejoice. They are now brought under the blessed influence of evangelical instructions, while, as I said before, they are in a great measure delivered from Hindooism. About six weeks ago I visited their village at the request of my brethren. The profession of Christianity soon exposed these poor people to persecution. Through the influence, we conceive, of the landholders there, the bar-

bers and midwives refused to serve them as they had been accustomed, while the washermen threatened that they would soon desist from washing their clothes. These things were of course great troubles to the new converts, as Hindoos have no idea of helping themselves in things which belong to another caste. I went therefore, to endeavour to put these matters straight, and also to see the country and learn the true state of religious feeling among this people. With regard to the persecution mentioned above, I am happy to say that the magistrate of the district, on the matter being represented to him, immediately put a stop to it, and thus God has graciously removed out of the way what would otherwise have proved a great hindrance to our labours in these parts. The country in which the village of Kharee is situated is very populous, habitations seemed to be scattered very thickly as far as the eye could reach. I was also informed that villages in the vicinity are very numerous. My visit to the village excited a great deal of attention, and numbers came to the native Christian's houses while I was there to see me, and to hear the gospel. I observed but very few Brahmins, and the people were generally exceedingly poor, so much so that the business that was done in the market held during my stay was chiefly by barter, but they were also poor in spirit and heard the word gladly. Of this place I may say that the fields are white unto the harvest. But the cultivation of it will be somewhat difficult, partly on account of the distance, partly because it is very difficult of access, but chiefly on account of the unhealthiness of the country thereabouts. As there are but few roads in Bengal, travelling except by water, is very difficult and expensive. Although the best way of getting to this village is by water, yet it costs me three days and a half to reach it. The journey is also somewhat perilous, for excepting in the dry season, it would be probably fatal to one's life to travel by water, as the way is through the dense and pernicious forests of the Sunderbuns. There is also some danger to be apprehended from tigers and other wild beasts, of which there are great numbers in this part of the country. At one place our boat had to pass a narrow channel about twenty feet wide and two miles long, on either side of which was impenetrable jungles or woods. Here we saw many prints of tigers' feet; by the goodness of God these ferocious and terrific animals were kept at a distance. We should of course not have passed this way had there been another. In consequence of the vicinity of Kharee to the Sunderbuns, there is reason to think that any lengthened residence there would be very dangerous. Hence you perceive that we have no small difficulties to encounter in affording instruction to this people, and that we need no small portion of grace and strength of body to enable us to attend to this call in a proper manner.

I can now with some degree of force show you the necessity of sending out more missionaries for *Calcutta* for native work. Mr. Yates' time is occupied with the translation of the Scriptures and the English church. Mr. Penney's whole time at the Benevolent Institution; Mr. W. H. Pearce with the printing office, and on Sundays with the native church; Mr. Thomas at Howrah is engaged in English work and Hindostanee, but Hindostanee is of no use *out* of Calcutta. Hence you perceive there remain only myself and Mr. Carapeit, with one or two native brethren to engage in Bengalee work in Calcutta and the adjacent country, in which there are, at the lowest computation, a million souls. Some of our friends in England, I have understood, have thought that the Society has too many missionaries in Calcutta, but will they think so after reading this statement; assuredly not, rather they will acknowledge that we need a strong reinforcement. Suppose for a moment that the Baptists had five gospel preachers in London, and there were belonging to other denominations ten or a dozen others to supply the spiritual wants of that populous city, with the counties of Kent, Surrey, Middlesex and Essex; would any one say that that part of England was too much crowded with the ministers of the cross: but such is the actual state of the case here. Beside the immense population around us, in the spirit of inquiry that has recently manifested itself so widely in the country adjacent, there is a loud call for labour. Our Independent brethren and others are, very laudably, most zealously seizing this glorious opportunity, and directing almost all their energies to this quarter, but we for want of labourers are sadly restricted. Do then remember Calcutta, and since your funds are being so bountifully replenished by the liberality of the churches, let this part of the vineyard share the benefit of it. I am grieved to hear that it is difficult to find persons to come to India. What can be the cause of this? Animated with the hope of worldly gain, hundreds of adventurers come from Britain to Calcutta every year, and with cheerfulness face all the dangers that are supposed to exist, in this distant and fervid clime. And shall the disciples of Christ have less enterprise and zeal, and courage, than the votaries of the world? Tell it not in Gath, publish it not in the streets of Askalon, lest the daughters of the uncircumcised rejoice. It has gladdened our hearts to hear of the liberality of Christians at home, but what is money without missionaries? May the christian church, therefore, fill up what is

behind in this respect. May many a suitable person offer himself a willing sacrifice to this glorious work saying, Here am I; send me.

You will be delighted to hear that on Friday last, the Circular Road chapel, and the Union Chapel congregations united together for solemn and fervent prayer to God for his blessing on our churches here, and the labours of missionaries among the heathen. The meetings were exceedingly well attended, and the services of the day much enjoyed. We felt that the presence of God was with us, and we would fain hope that the great Head of the church will graciously answer the fervent petitions that were presented before the throne of grace, and render the suitable and impressive addresses that were delivered effectual in producing a spiritual revival in the hearts of many who listened to them. We had a meeting of a similar kind in the beginning of last year, and it has been remarked that for some time past no year has been so distinguished for the success of the gospel among the heathen as that was. Exclusive of Mr. Robinson, the Society's missionaries baptized more than twenty natives, while the Independent brethren admitted to church fellowship a greater number.

I will now proceed to give you some extracts from my journal.

"Nov. 27, 1829. Having heard that a very considerable number of people assemble weekly at market at a place called Raj Hat, proceeded thither this morning in company with two native brethren. The place is distant about 12 or 14 miles down the river, situated on the western bank. Arrived about nine o'clock, found as I had been informed, an immense concourse of people. Lost no time in going on shore. After proceeding some distance through the bazar, looking for a suitable place to take our stand, observed an empty well built shed which promised to make a very excellent chapel. Found that it belonged to the Karea, or police, the head man of which readily lent it for our use. He also kindly brought a mat and stools, bade the people that began to throng about us to come in and be seated, and became himself one of our audience. In this place we were engaged in preaching, and conversation with the people for four hours, during the whole of which time the place was so crowded that we could scarcely breathe. We did not here, as is so frequently the case, meet with an opposer. While we spoke the people listened with the utmost attention, and when we conversed with them they replied with gentleness. We had consequently a fine opportunity for the declaration and illustration of divine truth. We stated with as much simplicity as possible the grand doctrines of man's total depravity and guilt, together with the remedy which God through Christ has, in his boundless mercy, provided for sinners in every part of the world and of every class. We then showed the utter impossibility of their being saved by the means which they were now adopting, and finally urged them immediately to lay these things to heart. When we had finished discoursing with them, we distributed Scriptures and tracts, and took leave of them, praying that the effectual blessing of God may descend on the labours of his servants.

"Yesterday, the following conversation occurred in the school with the boys of the first class.

"T. Well, my lads, I should like to hear in what manner you pray to God? P. O Sir, said one, we cannot tell that, we are forbidden to disclose our prayers to any one. T. I understand you, your meaning is, that you may not reveal the muntra which your Gooroo has whispered in your ears. Is it not so? P. Yes sir. T. But you cannot with propriety call the repetition of a muntra, prayer, for genuine prayer is the expression of our *desires* unto God; but you do not even understand the meaning of the muntra, being Sanscrit. It is not, therefore, expressive of your desires. P. But, Sir, the repetition of the muntra is well pleasing to God, and therefore procures for us his blessing. T. Well, but you know that you are very incredulous respecting what you read in books of English science, and will not believe any thing until it is well supported by proof; so now in my turn I shall be incredulous concerning the efficacy of the muntra, unless you can prove it by unobjectionable evidence. The boy then related a tale from the Shasters, in which it is stated that some one obtained immense good by the holy work of repeating muntras, and added, We think if that individual obtained a blessing in this way, we may also. T. Were this tale true there might be some ground for the inference you have made; but how do I know that this tale is true and can be depended on? To me it appears at once to be false, although supported by the authority of the Shasters. For if we think on the nature and character of God, and the relation in which we stand to him, how is it possible that He can be pleased with the mere utterance of words which have nothing to do with the feelings of the heart, being nothing more than empty sounds? Suppose a child seeking to propitiate an offended parent should utter in his presence a string of unmeaning sounds, think you he would be successful, and think you also that conduct similar to this, as the repetition of the muntra, can propitiate God? You must see that it cannot. Hence we must conclude that the

tale is utterly false, and awfully dishonourable to the Divine Being; and also that the book in which it is written is false, and unworthy of confidence." The lads here acquiesced, and added, "We have nothing more to say in reply." The nature of prayer was then explained to them, and they were exhorted to worship him who is a spirit, in spirit and in truth. Conversations of this nature very frequently occur, and I trust are productive of much good. As light enters their minds, they begin to feel that they have no foundation to rest on, and consequently they often speak very slightingly of the religion of their fathers. O may the day speedily arrive, when they shall perceive the beauty, and feel the force of the religion of Christ on their hearts!

SPANISH TOWN (JAMAICA).

(Concluded from p. 83.)

As this school was the first institution of the kind ever established in this town or vicinity, it will not be surprising if it has given birth to similar plans of benevolence around. Six years ago there were no general means devised for the education of the rising generation of the poor. The town now contains, this included, two establishments in accordance with the popular system, and on a broad scale, for this especial purpose, and during the past year the school connected with this station has been visited by three individuals from the country, who, long convinced of the advantages of general instruction, and expressing their conviction of the great efficiency of our plan, declared their intention to establish one in each of their respective parishes. To two of them I had the pleasure of furnishing a few materials for the purpose. Of its beneficial effects in other respects more immediately important, I need say but little. If founded and conducted from motives of love to God, and the best interests of men, it must do good. The seed may indeed "lie buried long in dust," but it must ultimately vegetate. So far as its advantages have already extended, it has evidently had such a practical influence on the mind, manners, habits, appearance, and characters of both parents and children, as to promise the happiest moral results to society, and we are not without evidences of it having produced happier consequences still. Two or three children have died during the past year under circumstances of a peculiarly gratifying nature, earnestly desiring us, (I include Mr. Andrews), to pray for their eternal happiness through the merits of the redeemer, joining their little schoolmates (who often gathered round their beds) in singing some of their favourite hymns; comforting their parents in their afflictions by reading over to them the promises of the gospel; narrating many of the gracious acts of the Saviour in the days of his flesh; reading over their little books, and affording me many opportunities for personal admonition to depraved parents, relatives, and neighbours, and for the distribution of tracts on suitable subjects, in the sick chamber and at the mouth of the grave, which it is scarcely probable I should have otherwise enjoyed.

One of these circumstances relating to a young girl of color, who had been a scholar, subsequently a teacher in our sabbath school, and upwards of two years a member of our church, I must not omit to mention, however briefly. She died the most happy and tranquil (I might almost have said triumphant) death I have ever had the happiness to record or witness. The last words I heard her utter were (her countenance at the same time expressing the greatest serenity and confidence in him who she knew had loved her, and washed her from her sins, and her eyes glistening with tears of joy and gratitude, and tenderness,) "Now, Lord, lettest thou thy servant depart in peace," &c. "I have waited for thy salvation, O Lord." "O death, where is thy sting," &c. She died of a decline. I cannot now detail the circumstances connected with her protracted illness and dying moments; they were interesting, important, and beneficial. Many of her youthful acquaintances and attendants breathed the prayer, "Let me die the death of the righteous!" Upwards of 400, chiefly young persons, followed her remains to the grave, and expressed their sorrow in half-stifled sobs. I said a few words over her ashes, and, followed by the crowd of mourners and spectators, I proceeded to the chapel, and there endeavoured, while the heart was yet soft and susceptible of impression, to improve the event. On the following sabbath I preached from the last sentiments she breathed, to a crowded auditory, and, from the solemnity which reigned throughout the chapel during the whole service, and other favourable symptoms, I am not without hope that it was productive of good to many, both young and old. The 170th hymn in the Sunday Scholar's Companion, beginning "Death has been here," &c. to a solemn tune, and the 18th hymn of Dr. Watts', 1st book, beginning with "Hear what the voice from heaven proclaims," &c. were sung with melting melody.

The attendance of the scholars is uniformly regular and punctual. The visitors of absentees are almost wholly unnecessary. The children manifest a growing eagerness for advancement, and their parents begin to appreciate the advantages that are likely to

result from it. A considerable improvement has also been made in the plan of this school during the last few months. We have availed ourselves of the recent improvements of America, and of the admirable hints contained in the manual of the Edinburgh Sessional school, improvements by which the attention is more easily captivated, the intellect more quickly developed, and the foundations of moral and religious truth laid with greater facility, although the fondamental principles recognized by the British and Foreign School Society are still maintained.

The School of Industry is still in operation. I have repeatedly been on the eve of discontinuing it, from a lack of funds, but aware of its advantages to a people so naturally disposed to indolence, that fruitful source of misery and crime, I have, though with extreme pecuniary difficulty, carried it on till now. The object of its institution is, I believe, already known. It contains 34 girls, and 24 boys. The boys are instructed in useful trades, after the regular school hours, and the girls in mantua-making and fancy needlework. The articles manufactured are exposed for sale in a kind of bazaar, belonging to a gentleman deeply interested in the institution, and the proceeds are appropriated to its support. Some of their specimens of workmanship are by no means inferior in execution to similar articles made by those who have served a regular apprenticeship. It is an establishment that has a powerful claim on public patronage, which has been, I am credibly informed, tacitly acknowledged by persons of the greatest distinction in the town; and I have reason to believe, that were our measures, as missionaries, viewed with less suspicion, the support to which it is entitled would not be long withheld. The three great benefits that will be derived from it, I must not pass over in silence. Education and industry will thus be acquired together. The children are much more preserved from the influence of corrupt example, and when they leave school, they will be immediately able to earn their livelihood, and thus a considerable saving will be effected, both as to time and money. Such indeed are the general results it promises to society, that efforts for its support, on the part of every one interested in the welfare of their species in this colony, would seem to be dictated by every motive, both of interest and of duty.

The number in the Sabbath school has somewhat decreased, but the falling off, I am happy to say, has been occasioned by circumstances calculated to excite joy rather than regret. It has been owing to the recent establishment of two similar institutions, one connected with the Episcopal Church, and the other attached to the Wesleyan chapel. Our number is now 150, full as many as the schoolroom will well contain, and the field is lamentably extended. There are multitudes of children now around us, who seldom hear the name of God except in oaths and blasphemy; who have no pious friend to tear them from the pernicious example of abandoned and profligate parents; no kind hand to lead them on the sabbath to the sanctuary. Most of the children in this school are slaves, and I can speak in very favourable terms of their general good conduct, steadiness, and improvement. They have in some instances turned the prejudices of their owners in favour of the school, and of education generally. Spiritual good is also doing. Schools are emphatically a nursery of the church. Several of our old teachers being mechanics, and unable to find employment in the town, have left us for a season, but I have reason to hope that some of them are usefully employed in the same interesting work, where they now reside, and their lack of service here has been nearly supplied by others.

In June last, a public examination of all the schools was held in the chapel, when the rewards received from some kind friends in England, to whom my most grateful acknowledgments are due, were distributed; and when all the children present, amounting to upwards of 300, dined together in the chapel yard, beneath the shade of orange and other fruit trees. In addition to what has already been said of their proficiency in reading, &c. I cannot omit to mention their progress in singing. We have now a choir, composed of boys and girls from the school, which would not disgrace the most polished congregation in England, and most of them, during the last two years, have acquired an accurate knowledge of upwards of 120 tunes. The passion for vocal music among the people of this country generally is very great, and it is a pleasing fact, that in a great measure through the instrumentality of these children, (I speak from my own knowledge as to things around me,) the cottage, the workshop, the streets, the fields, the mountains, and the woods, are echoing forth praises to God and to the Lamb. The Sabbath school library has been found very useful, but it is so small, that the books have all been read, and some of them twice over.

The class of girls under the superintendance of the individuals mentioned in my last report, is still continued, and an addition has been made to it of some seriously disposed boys. I have had several gratifying instances of the utility of this plan also, but they are, as I fondly anticipate, but drops before the shower. The harvest cannot be expected yet, but in simple dependence on almighty energy, in answer to fervent prayer, I have no doubt but that I shall reap if I faint not. Of Mr. Andrews, I cannot but

speak in the highest terms. His exertions in the schools justly entitle him to the gratitude of all the friends of education and of humanity.

On the score of my great pecuniary difficulties in supporting these institutions, I intended to have dwelt largely, but as neither my time nor limits will allow me, I must refer to the simple fact, that they are indebted to me for the past year only, as you will perceive by the accounts audited by Mr. Taylor and Mr. Andrews,, 130l. 10s. 8d.; and if I am not mistaken, this will plead powerfully on my behalf.

KINGSTON.

Extract of a letter from Mr. Tinson to the Secretary, dated 15th July, 1830.

"Our church is in peace, and I hope, enjoying a share of the divine favour. The first Sunday in next month we shall baptize, Providence permitting, between thirty and forty, most of whom have already given in their experience, and the rest are waiting to come before the church. We are employed every Sabbath in hearing what God has done for the souls of these candidates for church fellowship; and though we have had two cases that were inadmissible, with others we have been highly delighted, in witnessing the striking change which the grace of God has produced. In many instances where the greatest mental poverty prevails on almost every subject but religion, the irradiation of mind manifested in regard to divine things, is evidently such, as nothing but the Spirit of God could impart.

"Our Sabbath-school, now entirely superintended by Mrs. Tinson, is increasingly interesting. A few weeks ago we had a meeting of the scholars and teachers, when rewards were given to the most deserving. There are above 100 names on the books, but the average attendance is from 70 to 80. Mrs. T. has formed a class of the most intelligent girls, from seven to ten or eleven years of age, which she meets during the week for the purpose of religious instruction. In this class there are two or three very hopeful cases.

"Since we came back, I have opened a new station at Yallahs, about 19 or 20 miles from Kingston, where I preach once a fortnight. We had members belonging to our church in that neighbourhood, but they could seldom attend in Kingston. Much interest has been excited, and some opposition, but the latter has only increased the former, and God is blessing the word abundantly. Many come to hear, and on the 27th ult. I baptized 38 persons, and with 30 dismissed from our church in Kingston, formed them into a church at Yallahs. Although the day was exceedingly wet, the place could not hold the people. On the Saturday, some of our poor friends from the estates employed the day allowed them to work their grounds, in preparing for the baptism. We had some difficulty in fixing on a place for the administration of the solemn rite, as we could not venture into the sea from the heavy swell which generally prevails on that part of the coast. We at last determined on baptizing in the river, close to the sea beach, an excellent place formed by the sea washing the sand into the river's mouth; but our friends hesitated at first, being told that a large alligator had been seen there a few days before: assured, however, that if there were alligators in the river, they would not attack us, unless greatly provoked, and having no intention to provoke them, we commenced our preparations. Three booths were erected on the beach, the river was explored, to ascertain its depth, the nature of its bottom, &c. and rods were fixed, to shew how far and in what direction it was necessary to go, to obtain a sufficient depth of water and a secure footing. Early on the Sabbath morning, we repaired to the place; it had rained heavily nearly the whole night, and the morning was very wet; but there had never been a baptism in the neighbourhood before, many of the people had never seen the ordinance administered, and had heard strange things concerning it—that we dipped the persons three times in a state of nudity, with their heads downwards, &c. so that great interest was excited; and notwithstanding the inclemency of the weather, we had a large concourse of spectators. The greatest solemnity prevailed, and I hope the Lord was with us of a truth. I have more than once baptized above a hundred at a time, but never before do I remember feeling such pleasure in administering the ordinance as I did on this occasion. Several who never witnessed the ordinance before, on being asked what they thought of it, (for our people are not backward in making such inquiries,) replied, it appeared exceedingly solemn and impressive. We saw nothing of the alligator, though one was caught the same day a little distance from the river, measuring about eleven feet in length."

HOME PROCEEDINGS.

DESIGNATION OF A MISSIONARY.

On Tuesday evening, Oct. 12, Mr. Francis Gardner, who has been for several years employed, with encouraging success, in the

work of the Christian ministry, at Burton Latimer, in Northamptonshire, but has recently felt it his duty to offer himself to missionary service, was publicly designated thereto at the Baptist meeting-house in Kettering.

On this pleasing occasion, Mr. Green of Thrapston read the scriptures and prayed; the Secretary of the Society explained to the very large and deeply attentive audience the nature of the business on which they were assembled, and proposed the usual questions; Mr. Gray of Northampton, commended him to the divine protection and blessing in solemn prayer; and a very suitable and impressive charge, from John xxi. 15. was delivered by Mr. Mann of Maze Pond, London. The solemn services were closed in prayer by Mr. Toller, the respected Independent minister of Kettering.

Mr. Gardner, it is probable, will sail for Montego Bay, about the close of the month (October), in order to strengthen our mission in that part of the island, where help has, for many months, been so urgently demanded. It is gratifying to be enabled, in any degree, to meet the pressing importunity of our brethren already in the field, but the pleasure would be greater, if it were possible to furnish supplies more proportionate to the demand. To whatever quarter of the vast missionary field we look, we perceive abundant reason for recurring to the admonition of our Saviour, "*Pray ye therefore the Lord of the harvest, that he would send forth more labourers into his harvest.*"

EAST NORFOLK AUXILIARY.

The following meetings have lately been held in connection with this infant Auxiliary.

On Whit Tuesday, June 1, 1830, the annual meeting of the East Norfolk Association of Baptist churches, with which this Auxiliary is connected, was held at Neatishead. In the morning, the Rev. R. G. Lemaire of Norwich preached from 1 Tim. iv. 8; after which, the Report of the Association was read by the Secretary, Rev. J. Puntis. In the afternoon, the public meeting of the East Norfolk Auxiliary to the Baptist Missionary Society took place. Mr. John Cozens of Sprowston Lodge, near Norwich, was called to the chair. The Rev. J. Puntis, the Secretary, read the Report, from which it appeared that the total receipts of the year ending Whit Tuesday, 1830, were 169*l.* 14*s.* 4½*d.* The several resolutions were moved and seconded by the Rev. Messrs. Spurgeon of Neatishead, Baker of Barton, Green of Norwich, Venimore of Ingham, Lemaire of Norwich, Bane of Aylsham, Winter of Reepham, and Mr. O. Silcock of Stalham. The Rev. J. Green of Norwich preached in the evening, from Ps. cxix. 132. The services of the day were exceedingly well attended; and it is gratifying to report, that among the churches composing this Auxiliary, there is manifestly a deeper interest taken in the general spread of the Gospel, and in the operations of the Baptist missions in particular, than was observed previous to its formation.

On Sunday, August 22, 1830, the services of the second anniversary on behalf of the Baptist mission were held at St. Clement's chapel, Norwich. The Rev. John Dyer preached in the morning, and the Rev. Eustace Carey in the evening, to a large and attentive audience. The Rev. J. Dyer preached also at Rehoboth chapel, in this city, in the afternoon.

On Monday evening a public meeting was held in St. Clement's chapel, which was crowded to excess. Mr. John Cozens was called to the chair. The Rev. J. Puntis read an abstract of the last report of the Parent Society, and a brief statement of the operations of the East Norfolk Auxiliary, in connection with which this anniversary is held. The meeting was addressed by the Rev. Messrs. Lemaire, Dryden, Innes, Close, Carey, Kinghorn, Dyer, and Mr. W. Youngman. The readiness with which the ministers of different denominations in this city came forward on this occasion, to advocate the cause of the Baptist Missionary Society, was truly gratifying. Many testified that it was an interesting and profitable season. The collections after the above services amounted to 32*l.* 18*s.* 2½*d.*

On the following evening, August 24, a public meeting was held in connection with this Auxiliary, in the Baptist chapel at Dereham; Mr. J. Cozens in the chair. The meeting was addressed by the Rev. Messrs. Puntis, Farebrother, Williams, Rouse, Dyer, and Carey; and by Mr. Lay, who, having visited the Sandwich Islands and other parts of the world for scientific purposes, could testify, from personal observation, to the beneficial results of missionary exertions. It being the season of harvest, the meeting was not so numerously attended as it doubtless otherwise would have been, but the deep interest which was felt by all present in the statements of the different speakers, and especially in those of our beloved brother Carey, was manifest in the riveted attention with which they were heard, and in the liberal contributions which were made at the close of the meeting. The collection amounted to 10*l.* 15*s.* 4*d.*

Norwich. J. P.

LIST OF FOREIGN LETTERS LATELY RECEIVED.

EUROPE	Rev. W. H. Angas	Amsterdam	Sept. 17, 1830.
	C. C. Tauchnitz	Friedeberg	August 25.
EAST INDIES	Carey, Marshman and Marshman	Serampore	March 20.
	G. Bruckner	Do.	March 2.
	Alexander and Co.	Calcutta	March 29.
	Rev. W. H. Pearce	Do.	April 22.
	James Thomas	Sulkea, near Calcutta	April 26.
	G. Pearce	Chitpore	April 10.
	J. Williamson	Sewry	March 9.
	B. Clough	Colombo	April 27.
WEST INDIES	Rev. Joseph Burton	Kingston	August 13.
	Do.	Do.	July 28.
	James Coultart	Do.	August 13.
	Do.	Do.	July 31.
	Joshua Tinson	Do. 2 Letters	August 13.
	Do.	Do.	July 15.
	William Knibb	Falmouth	July 5.
	Burchell, Knibb, and Cantlow	Montego Bay	July 27.
	James Flood	Annotta Bay	July 30.
	J. M. Philippo	Spanish Town	July 22.
	Thomas Burchell	Gurney's Mount	July 31.
AMERICA	Rev. Edward Manning	Cornwallis, N. S.	July 12 and 20.
	Joseph Bourn	Belize	July 23 and 30.

Contributions from September 16, to October 20, 1830, not including individual Subscriptions.

	£.	s.	d.
Norwich. St. Mary's, by Mr. James Cozens	70	14	0
Ditto, X. Y. Z.	10	0	0
	80	14	0
Yorkshire, by Rev. J. Dyer, viz.			
Bradford	29	16	0
Salendine Nook	6	12	0
Rawden	1	7	6
Farsley	0	16	6
Haworth, 2d Church	24	4	1
Long Preston	0	0	0
Cowling Hill	5	0	5
	73	16	6
Haverfordwest, addl. by Mr. Rees	5	0	0
Sherborne, Subs. by B. Chandler, Esq.	3	3	0
Loughton, by Rev. S. Brawn	5	15	4
Winchester, by Rev. B. Coxhead	1	11	0
Aylesbury, by Mr. Reynolds	2	0	0
Scarborough, Collections and Subs. by Mr. Hill	49	15	0
Chelsea, Paradise chapel, Collection	10	16	5
Bradford, Wilts, by Rev. J. Rodway	13	9	4
Cambridge, for Female Education, by Mrs. Foster	9	7	9
Essex Auxiliary Society, on account, by T. Blyth, Esq.	100	0	0
Nottingham, by Mr. Lomax (including Loscoe, 16s.)	111	0	6
Clipston and Naseby, by Rev. J. Dyer	23	4	1
Wales, South Western Association, by Mr. J. M. Thomas:			
Balance	7	10	4
Rhydwilym	5	18	3
Bethel	2	4	6
Ebenezer	3	12	1
Cilfowir	2	0	0
Middlemill, &c.	4	7	7
	25	12	9
Saffron Walden, by Rev. J. Wilkinson:			
Collection	15	0	2
Juvenile Society	5	0	0
Friend to Missions	1	0	0
Mr. W. G. Gibson (Translations)	1	1	0
Mr. Jabez Gibson, ditto	1	1	0
Miss Gibson, ditto	1	1	0
Mr. Francis Gibson, dttto	1	1	0
Mr. Day, ditto	1	0	0
	26	4	7
Burton Latimer Penny Society	3	17	10
Collection	2	2	0
Coleman Green	1	7	0
DONATIONS.			
J. B. Wilson, Esq. (West India Fund)	100	0	0
W. A. Hankey, Esq.	50	0	0
Annesley Voysey, Esq.	10	0	0
William Dixon, Esq. Blackheath	10	0	0
Friend, by the Secretary	1	1	0
Friend to Female Education, by Miss Dyer	1	0	0
Mr. R. Balfour, Bromley	0	10	0
WIDOW AND ORPHANS' FUND.			
Trustees of New Selection Hymn Book, by Mr. Summers	30	0	0

TO CORRESPONDENTS.

During the past month, various Parcels of Magazines, Tracts, &c. have been received from Mr. T. Stevens, Ramsgate; a Friend; Mr. Callender, Manchester; and a Member of the Baptist Church, Olney. Also, articles as rewards for the Female Schools, from Young Friends at Frome, by Miss Lydford; S. H. E., Camberwell; and three Friends at Ingham, Norfolk—the latter intended for Mr. Philippo's school at Spanish Town.

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